A GRAMMAR OF MODERN AND CLASSICAL TAMIL

By

M.S. ANDRONOV,
M.A., Ph.D., D.Litt.,
Chief Research Professor,
Institute of Oriental Studies,
U.S.S.R. Academy of Sciences

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PUBLISHERS' NOTE

This book is a Grammar of the Tamil Language in its written form.

The Period of Tamil Renaissance and the subsequent full-scale development of various genres in Tamil literature have called forth the unprecedented enrichment of the language which now-a-days has come to avail itself of all its potential resources, both grammatical and lexical.

This process has led, on the one hand, to the inclusion within the sphere of written Tamil of forms, constructions and phrases which for a long time bore the label of colloquial and were practically outlawed from prose and poetry.

On the other hand, the current movement for the reinstatement of Tamil as the language of education, science and administration at all levels has led to the revival of the classical language which is now used not only in poetry but also in research publications and official documents.

In the result, such historical divisions of Tamil as its modern and classical, literary and colloquial varieties, which seemed absolute several decades ago, have lost much of their original insulation and incompatibility and are gradually evolving into ordinary literary styles. Their grammatical unity becomes evident to everybody who goes through this book.

Very full and informative, this book, awarded with the First Prize of the Council for Tamil Research and Development, Government of Tamilnadu, may be found helpful both for teaching Tamil in schools and colleges of Tamil Land and for disseminationg knowledge about Tamil in the outside world.

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INTRODUCTION

Tamil (*tamizh*, lit. ' refineness ', ' refined language ') belongs to the Dravidian family of languages and is rightfully regarded as their most ancient and typical representative. The number of speakers, which is nearly 60 millions, makes Tamil one of the fifteen greatest languages of the world. The majority of Tamils (approximately 90 per cent) live in South India, where Tamil is an official language of Tamilnadu. A few millions of Tamils (about 7 per cent) live also in Sri Lanka, mostly in its northern area. Besides, Tamils form a sizable portion of the population in South-East Asian countries, primarily in Singapore (0.2 million), where Tamil is one of the State's official languages, and Malaysia (1 million), as well as in Indonesia (0.5 million) and Burma (0.2 million). A significant layer of the Tamil population is found in South Africa (0.4 million) and Mauritius (0.05 million).

Several forms of the Tamil language are to be distinguished, first of all Literary Tamil and Colloquial Tamil. Literary Tamil at present does not serve as a medium of oral communication for any portion of the Tamil population and, being largely incomprehensible without special training, should be regarded as a bookish, written language used only by educated people.

Literary Tamil falls into Modern Literary Tamil, *i.e.*, the language of newspapers and journals, official and research publications, business documents, correspondence, the most part of

fiction, etc., and Classical Tamil, *i.e.*, the language of the ancient and mediaeval literature. The difference between thetwo lies mainly in their vocabulary. Their grammar is the same, although the modern language, particularly that of the prose, does not make use of all grammatical forms found in the classical language.

In spite of its regularity the classical language is not absolutely uniform and gets modified in the course of transition from one historical epoch to another.

The earliest classical language is found in the anthologies " Patthuppattu ", " A i n g u r u n u r u ", " Kurundohai ", " Nattrinai ", " Pathittruppatthu ", " Ahananuru", " Purananuru ", " Paripadal " and " Kalitthohai " dating back to the II - III centuries A. D.

It is succeeded by the language of didactic, primarily Jainist, works of the VI - VII centuries, such as Thiruvalluvar's " Thirukkural " or the anthology " Naladiyar ". It is characterized by the use of some later forms.

A new period of the development of the classical language is represented in the literature of Tamil Bhakti—the Saiva hymns " Thevaram " composed by Appar, Sambandar and Sundarar (VII - VIII centuries), Thirumular's " Thirumandiram " (VIII century) Manikkavasahar's " Thiruvasaham " (IX century) and the anthology of Vaishnava hymns " Nalayira Divya Prabandham " (IX century). Their language is very close to the popular language of those days.

Simultaneously a number of great epic poems were created by Jainist and Buddhist poets, *viz.*, " Perungadai " by Konguvel (VIII century), " Silappadiharam " by Ilango (IX century), " Manimekhalai " by Sattanar (IX century) and " Jivakachintamani " by Thirutthakkadevar (X century). The language of these works is much more formalistic.

The language of the XII century may be seen in such voluminous works as Kamban's " Ramavatharam ", generally known as " Kambaramayanam ", and Sekkizhar's " Periya Puranam ", which contains Saiva Saints' life stories.

An idea of the classical language of later periods may be drawn from Ilamburanar, Senavaraiyar, Nacchinarkkiniyar (XII - XIV centuries) and others' commentaries to earlier texts, from such poems as " Mahabharatham " by Villipputthurar (XIV century) and " Raghuvamsam " by Arasakesari (XVI century), as well as from such monuments of the Saiva religious literature as K a c c h i y a p p a Sivachariyar's " Kandapuranam " (XVII century), Paranjodi's " Thiruvilaiyadal Puranam " (XVII century), Thayumanavar's " Padal " (XVIII century), etc.

Grammatical rules of the literary language were first formulated by Thrinadhumagni in his grammar " Tholhappiyam " (" On Old Poems ") (V century) and got finally canonized in the grammar " Nannul " (" On Good Books ") by Bhavanandi (XIII century).

Colloquial Tamil is a common modern language of Tamils. It must be kept in mind, however, that its standardization has not yet been achieved: a recognized code of its grammatical rules is not yet elaborated, nor are the laws of its orthography and orthoepy properly established. Oral communication has been completely monopolized by Colloquial Tamil. Moreover, its sphere continues to expand: it has come to be used in the cinema, over the radio, at the theatre, in works of fiction, etc. Lately, the penetration of Colloquial Tamil into fiction has intensified to such an extent that many writings of modern authors can hardly be understood unless the colloquial language is thoroughly learnt.

Colloquial Tamil as a national language should be distinguished from dialects. Most frequently their distinctive features are restricted to their vocabulary. As far as phonology

and inflections are concerned, their peculiarities distinguish the southern dialect (Tirunelveli and Ramnad districts), the South-Western dialect (Kanyakumari district) and the dialect of Sri Lanka. Quite a few specific features may be found in some social dialects, such as the dialect of Brahmans and the dialect of Harijans. Dialects, as well as the colloquial language are widely used in fiction.

At present all forms of the Tamil language may be found in literature.

GRAPHEMICS

§ 1. The modern Tamil alphabet consists of thirty-five letters and one sign arranged in the following order :

அ	ஆ	இ	ஈ	உ	ஊ	எ	ஏ	ஐ	ஒ	ஓ	ஔ	ஃ
a	*aa*	*i*	*ii*	*u*	*uu*	*e*	*ee*	*ai*	*o*	*oo*	*au*	*x*

	க	ங	
	ka	*n°a*	
	ச	ஞ	
	ca	*nha*	
	ட	ண	
	Ta	*Na*	
	த	ந	
	ta	*na*	
	ப	ம	
	pa	*ma*	
ய	ர	ல	வ
ya	*ra*	*la*	*va*
ழ	ள	ற	ன
zha	*La*	*Ra*	*n'a*

ஜ	ஷ	ஸ	ஹ	க்ஷ
ja	*sha*	*sa*	*ha*	*ksha*

The Tamil alphabet is syllabic, *i.e.*, its each letter denotes a syllable. This syllable may be formed of a vowel sound or a consonant sound followed by a vowel sound. Excepting certain cases in Classical Tamil, vowel sounds are denoted by separate letters in word initial position. Otherwise, they are denoted by joint letters which simultaneously designate a consonant and a following vowel. In this case the short vowel *a*, following a consonant, is not expressed in writing altogether, and a consonant without the following *a* is denoted by a corresponding letter with a dot above (see Table 1).

Side by side with joint letters shown in Table 1, older forms of some of them are also widely used in printed books and periodicals. This concerns the combinations of the consonants *N*, *n'* with the vowels *aa, ai, o, oo*, the combinations of the consonant *R* with the vowels *aa, o, oo* and the combinations of the consonants *l, L* with the vowel *ai* (see Table 2).

Table 2

Older Forms of some Joint Letters denoting Consonants followed by Vowels

	ஆ	ஐ	ஒ	ஓ
ண்	ணா	ணை	ணொ	ணோ
ல்	—	லை	—	—
ள்	—	ளை	—	—
ற்	றா	—	றொ	றோ
ன்	னா	னை	னொ	னோ

TABLE 1

Joint letters denoting consonants followed by vowels

	அ	ஆ	இ	ஈ	உ	ஊ	எ	ஏ	ஐ	ஒ	ஓ	ஔ
க்	க	கா	கி	கீ	கு	கூ	கெ	கே	கை	கொ	கோ	கௌ
ங்	ங	ஙா	ஙி	ஙீ	ஙு	ஙூ	ஙெ	ஙே	ஙை	ஙொ	ஙோ	ஙௌ
ச்	ச	சா	சி	சீ	சு	சூ	செ	சே	சை	சொ	சோ	சௌ
ஞ்	ஞ	ஞா	ஞி	ஞீ	ஞு	ஞூ	ஞெ	ஞே	ஞை	ஞொ	ஞோ	ஞௌ
ட்	ட	டா	டி	டீ	டு	டூ	டெ	டே	டை	டொ	டோ	டௌ
ண்	ண	ணா	ணி	ணீ	ணு	ணூ	ணெ	ணே	ணை	ணொ	ணோ	ணௌ
த்	த	தா	தி	தீ	து	தூ	தெ	தே	தை	தொ	தோ	தௌ
ந்	ந	நா	நி	நீ	நு	நூ	நெ	நே	நை	நொ	நோ	நௌ
ப்	ப	பா	பி	பீ	பு	பூ	பெ	பே	பை	பொ	போ	பௌ
ம்	ம	மா	மி	மீ	மு	மூ	மெ	மே	மை	மொ	மோ	மௌ
ய்	ய	யா	யி	யீ	யு	யூ	யெ	யே	யை	யொ	யோ	யௌ
ர்	ர	ரா	ரி	ரீ	ரு	ரூ	ரெ	ரே	ரை	ரொ	ரோ	ரௌ
ல்	ல	லா	லி	லீ	லு	லூ	லெ	லே	லை	லொ	லோ	லௌ
வ்	வ	வா	வி	வீ	வு	வூ	வெ	வே	வை	வொ	வோ	வௌ
ழ்	ழ	ழா	ழி	ழீ	ழு	ழூ	ழெ	ழே	ழை	ழொ	ழோ	ழௌ
ள்	ள	ளா	ளி	ளீ	ளு	ளூ	ளெ	ளே	ளை	ளொ	ளோ	ளௌ
ற்	ற	றா	றி	றீ	று	றூ	றெ	றே	றை	றொ	றோ	றௌ
ன்	ன	னா	னி	னீ	னு	னூ	னெ	னே	னை	னொ	னோ	னௌ
ஜ்	ஜ	ஜா	ஜி	ஜீ	ஜு	ஜூ	ஜெ	ஜே	ஜை	ஜொ	ஜோ	ஜௌ
ஷ்	ஷ	ஷா	ஷி	ஷீ	ஷு	ஷூ	ஷெ	ஷே	ஷை	ஷொ	ஷோ	ஷௌ
ஸ்	ஸ	ஸா	ஸி	ஸீ	ஸு	ஸூ	ஸெ	ஸே	ஸை	ஸொ	ஸோ	ஸௌ
ஹ்	ஹ	ஹா	ஹி	ஹீ	ஹு	ஹூ	ஹெ	ஹே	ஹை	ஹொ	ஹோ	ஹௌ
க்ஷ்	க்ஷ	க்ஷா	க்ஷி	க்ஷீ	க்ஷு	க்ஷூ	க்ஷெ	க்ஷே	க்ஷை	க்ஷொ	க்ஷோ	க்ஷௌ

In Tamil, the letter *ksh* denotes a combination of the letters *k* and *sh*, the letter *au* denotes a combination of the letters *a* and *u* (pronounced as a bilabial continuant), and the letter *ai* denotes a combination of *ay* (in the initial syllable) or *ey* (elsewhere). The sign *x* denotes the sound [x] preceding a consonant.

There is no distinction of small and capital letters in the Tamil alphabet. Written letters do not differ in form from printed letters. The direction of writing is from the left to the right.

§ **2.** In Tamil words the letters n^g and *m* are distributed in such a way that the former is generally used before the letter *k*, whereas the letter *m* is never used in this position. The only exception to this rule is found in several words of Classical Tamil, *viz*., $in^gn^gan'(am)$ 'here', $an^gn^gan'(am)$, $un^gn^ga'n$-(am) 'there', '$en^gn^gan'(am)$' where', in the colloquial expression n^go *poola* 'crooked', and in some loan-words like $in'jin'iiyarin^g$ 'engineering'. On account of this, in all words except those listed above the both letters for greater convenience are transliterated here with the Roman letter *m*.

Similarly, the letters *n* and *n'* are distributed in such a way that the former is found in word initial position and before the consonant *t*, whereas the latter is not found in these positions and is used in medial and final positions. The only exception to this rule is formed by the word *verin* 'back', words with the suffix *-un-* (like *porunan* 'warrior', 'hero') and words with the Sanskrit prefix *an'u-* (like *an'ucaarn* 'follower') which in old books were frequently spelt with *n* (a, *anucaari*). Besides, in some composite words whose second component has *n* in word initial position the geminated letter *n* may be found in medial position on the boundary of two bases; *e.g.*, *ainnuuRu* 'five hundred' (*cf. nuuRu* 'hundred'), *innaaTu* 'this country' (*cf. naaTu* 'country'). As the cases when the letters *n* and *n'* are used are known, the both letters for greater convenience are transliterated here with the Roman latter *n*.

§ 3. At present Tamilians generally make use of Arabic and Roman figures. However, in some publications one may come across figures which were in use in older times :

௧	௨	௩	௪	௫	௬	௭	௮	௯	௰	௱	௲
1	2	3	4	5	6	7	8	9	10	100	1000

§ 4. The modern Tamil alphabet has developed from an old variety of the Grantha alphabet, which earlier was also used for writing Tamil. Old Tamil inscriptions are frequently written either in the Vattezhuttu script or in the Pallava and some other forms of writing. Until recently, Tamil Moslems used a kind of the Arabic alphabet.

PHONOLOGY

PHONEMES AND THEIR ALLOPHONES

§ 5. There are ten vowel phonemes, five short and five long, in Literary Tamil, *viz.*, / *a* /, / *aa* /, / *i* /, / *ii* /, / *u* /, / *uu* /, / *e* /, / *ee* /, / *a* /, / *oo* /.

/ *a* / is a short unrounded central vowel varying in literary pronunciation between lower mid and higher low in word-initial, word-medial and word-final positions; *e.g.*, *anta* [AndA] 'that', *kaTakka* [*kAR'AkkA*] 'to cross'. In substandard pronunciation it may sound as a front lower mid vowel [E] in word-final position (*e.g.*, *anta* [AndE] 'that') or a central mean-mid vowel [8] in word-medial position (*e.g.*, *kaTakka* [kAR'8kkE] 'to cross', *avan* [Av8n'] 'he').

/ *aa* / is a long unrounded central open vowel [a:] occurring initially, medially and finally in words ; *e.g.*, *aaRu* [a:Rï] 'river', *kaal* [ka:l] 'leg', *puRaa* [puRa:] 'pigeon'.

/ *i* / is a short unrounded front close vowel varying between high [i] and lower high [I] in all positions, with an optional onset [ʸ] in word-initial position after pause; *e.g.*, *itu* [ʸidhï] ∽ [ʸIdhï] 'it', 'this', *inimai* [in'imey] ∽ [In'Imey] 'sweetness', *puLLi* [puLLi] ∽ [puLLI] 'dot'.

Before retroflex consonants / *i* / becomes somewhat lower and retracted, the tip of the tongue in pronouncing it being bent upwards and back, which imparts a specific retroflex timbre to the sound : *iTam* [IR'Am] 'place', *iNai* [IRⁿey] 'pair', *izhuppu* [Izhuppï] 'convulsion', *piLLai* [pILLey] 'child'. Its retroflex timbre is particularly strong before / *zh* / and / *L* /.

In the modern language / *i* / tends to change into [ï].

An ultra short allophone [ⁱ] is found :

(a) in the particle *miyaa* added to the imperative in Classical Tamil; *e.g.*, *keeNmiyaa* [ke:Nmⁱya:] 'listen';

(b) in [ï]-ending words in sandhi where it replaces the final vowel preceding *yaa-* ; e.g., *naaku* [na:xï] 'youth' + *yaappu* [ya : ppï] 'affection' = *naakiyaappu* [na:xⁱya:ppï] 'affection of youth';

(c) in the dative suffix-*ku* when it is joined to nominal bases ending in-*i*; *e.g.*, *puli* 'tiger' - *pulikku* [pulikkⁱ] 'to the tiger';

(d) optionally in loan-words within consonant clusters: *e.g.*, *piratiniti* [pⁱrAdhinidhi] ∽ [pⁱrAtinidhi] ∽ [prAtinidhi] 'a representative', *Tiraam* [Tⁱra:m] ∽ [Tra:m] 'tram'.

/ *ii* / is a long unrounded close front vowel [i:] somewhat higher than the respective short sound. It occurs initially, medially and finally in words ; *e.g.*, *iiyam* [i:yAm] 'lead', *taNNiir* [tANNi:r] 'water', *teenii* [te:n'i:] 'bee'. Initially after pause it may receive an optional onset [ʸ] : *iical* [ʸi:-sAl] ∽ [i:sAl] 'winged white ant'. Before retroflex consonants / *ii* / is articulated in the same way as the short / *i* / (*e.g.*, *iiTTi* [i:TTi] 'spear', *kiizh* [ki:zh] 'down') and in the modern language has changed into [ï :].

/*u*/ is a short rounded close back vowel varying from high [u] to lower high [U]. It occurs in word-initial and word-medial positions and in word-final position in disyllabic words with the first short open syllable, as well as in disyllabic and polysyllabic words with a penultimate single sonant ; *e.g.*, *uTal* [uR'Al] ∽ [UR'Al] 'body', *pukai* [puxey] ∽ [pUxey] 'smoke', *teru* [teru] 'street', *katavu* [kAdhAvu] 'door', eezhu [e:zhu] 'seven'.

Finally after obstruents (except for positions listed above) and after geminated sonants / *u* / has a short high to lower high central unrounded allophone [ï] ; *e.g.*, *naaku* [na:xï] 'cow', *aracu* [ArAsï] 'state', *kaatu* [ka:dhï] 'ear', *naaTu* [na:R'ï] 'country', *kiNaRu* [kIRⁿARï] 'a well', *exku* [exxï] 'steel', *ixtu* [ixdhï] 'it', 'this', *teLku* [teLxï] 'flea', *eLLu* [eLLï] 'sesame', *naTpu* [nATpï] 'friendship', *caarpu* [sa:rBï] 'partiality', *kokku* [kO kkï] 'crane', *paaTTu* [pa:TTï] 'song', *paRRu* [pAt't'rï] 'attachment', *kuramku* [kUrAnᵍgï] 'monkey', *paampu* [pa:mbï] 'snake', *anRu* [An'd'rï] '(on) that day'. Medially the vowel [ï] is found in the word *nuntai* [nïndey] 'your father'. Four words are pronounced in two ways : *itu* [idhu] ഗ [idhï] 'it', 'this', *atu* [Adhu] ഗ [Adhï], *utu* [udhu] ഗ [udhï] 'it', 'that', *etu* [edhu] ഗ [edhï] 'what'.

There is a tendency in Modern Tamil to pronounce [ï] instead of [u] in some other cases too ; *e.g.*, *katavu* [kAdhAvu] ഗ [kAdhAvï] 'door', *aLavu* [ALAvu] ഗ [ALAvï] 'measure', *irukkiRatu* [irukkiRAdhï] ഗ [ïrïkkïRAdhï] 'it is', *eezhu* [e:zhu] ഗ [e:zhï] 'seven', etc.

/ *uu* / is a long rounded close back vowel [u:] somewhat higher than its short counterpart. It occurs initially, medially and finally in words, frequently with a bilabial onset [ʷ] in word-initial position after pause ; *e.g.*, *uur* [u:r] ഗ [ʷu:r] 'village', *muuLai* [mu:Ley] 'brain', *tuu* [tu:] 'cleanness'.

/ *e* / is a short unrounded front higher-mid vowel [e] occurring initially and medially in words, frequently with a palatal onset [ʸ] in utterance-initial position; *e.g.*, *en* [en'] ഗ [ʸen'] 'my', *ney* [ney] 'butter'. Before retroflex consonants / *e* / becomes somewhat lower and retracted, the tip of the tongue being bent upwards and back which imparts a specific retroflex timbre to the sound ; *e.g.*, *ezhuttu* [ezhuttï], *peN* [peN] 'woman'.

/ *ee* / is a long unrounded front higher-mid vowel [e:] somewhat higher than its short counterpart. It occurs initially, medially and finally in words with a palatal onset [ʸ] in utterance-initial position *e.g.*, *een* [e:n'] ഗ [ʸe:n'] 'why', *teen* [te:n'] 'honey', *cee* [se:] 'bull'. Before retroflex consonants / *ee* / is articulated in the same way as the short / *e* /: *eezhu* [e:zhu] ഗ [ʸe:zhu] 'seven', *veeNTum* [ve:NDum] 'it is necessary'.

/ *o* / is a short rounded back half-open vowel [O] varying from mean-mid to lower-mid. It occurs initially, medially and finally in words, with a bilabial onset in utterance-initial position ; *e.g.*, *oru* [Oru] ഗ [ʷOru] 'one', *poy* [pOy] 'lie', 'untruth', *no* [nO] 'pain'.

/ *oo* / is a long rounded back higher-mid vowel [o:], its labialization sometimes reaching the degree found in [u:]. It occurs initially, medially and finally in words (with a bilabial onset in utterance-initial position); *e.g.*, *ooram* [o:rAm] ഗ [ʷo:rAm] 'edge', *tooppu* [to:ppï] 'garden', *poo* [po:] 'go' (sg.).

§ **6**. There are seventeen consonant phonemes in Literary Tamil, *viz.*, / *k* /, / *c* /, / *T* /, / *R* /, / *t* /, / *p* /, / *m* /, / *n* /, / *N* /, / *nh* /, / *y* /, / *r* /, / *l* /, / *v* /, / *L* /, / *zh* /, / *sh* /.

/ *k* / is a velar obstruent with three positional allophones [k], [g], [x].

The voiceless occlusive allophone [*k*] occurs either in word-initial position (slightly aspirated by individual speakers) or in word-medial position (when followed or preceded by *k* or any other voiceless stop); *e.g.*, *kaal* [ka:l] 'leg', *pakkam* [pAkkAm] 'side', *cakti* [sAkti] 'power', *uTkaar* [uTka:r] 'sit down' (sg.), *ataRku* [AdhAt'kï] 'to it', 'to that'. In word-final position this sound is only found in loan-words: *iiraak* [i:ra:k] 'Iraq'.

The voiced occlusive allophone [g] occurs in word-medial position after the nasal sonants [nᵍ], [N] and [n']; *e.g.*, *amku* [Anᵍgï] 'there', *kaNkaaNi* [kANga:Rⁿi] 'overseer', *enkiReen* [en'giRe:n'] 'I say'. In other positions [g] is met with only in loan-words: *kavanam* [gAvAn'Am] 'attention', *piraak* [*pʳra*:g] 'Prague', *varkkam* [vArggAm] 'class.'

The fricative allophone [x] varying from voiceless velar to voiceless or half-voiced pharyngeal occurs:

(*a*) medially in intervocalic position (in writing denoted by the letter *k*) : ***mukam*** [muxAm] 'face';

(*b*) medially following the sonants / *y* /, / *r* /, / *l* /, / *zh* /, / *L* / (in writing denoted by the letter *k*): *ceykiReen* [seyxIRe:n'] 'I do', *avarkaL* [AvArxAL] 'they', *tolkaappiyam* [tOlxa:ppiyAm] 'Tolhappiam', *vaazhka* [va:zhxa] 'long live', *koLkai* [kOLxey] 'policy';

(*c*) medially in short syllables preceding the obstruent phonemes / *k* /, / *c* /, / *T* /, / *R* /, / *t* /, / *p* / (in writing denoted by the sign *x*): *exku* [ʸexxï] 'steel', *kaxcu* [kAxsï] 'a measure of weight,' *paxti* [pAxdhI] 'portion', *paxpattu* [pAxBAttï] 'hundred', *paxRi* [pAxRI] 'boat'.

In word-initial position the allophone [x] occurs only in loan-words (in writing denoted by the letter *h*): *hukkum* [xukkum] 'order'. In loan-words the letter *h* may optionally be spelt instead of *k* [x] in other positions too : *parikaacam* ∽ *parihaasam* [pArixa:sAm] 'mockery'.

/ *c* / is a palato-alveolar obstruent with three positional allophones [*c*], [*j*], [*s*].

The voiceless palato-alveolar affricate allophone [*c*] (in writing denoted by the letter *c*) occurs in word-medial position when geminated or preceded by the obstruent phonemes / *T* /, / *R* /; *e.g.*, *paccai* [pAccey] 'greenness', *kaTci* [kATcI] 'party', *muyaRci* [muyAt'ci] 'effort'. In Sri Lanka and in some continental substandard dialects as well as in loan-words the allophone [*c*] is sometimes pronounced in word-initial position (particularly preceding front vowels) : *cinna* [cin'n'A] ∽ [sin'n'A] 'small', *cii* [ci:] 'fie', *cek* [cek] 'check'. In word-final position [c] is met with only in loan-words : *piic* [bi:c] 'beach'.

The voiced palato-alveolar affricate allophone [j] (in writing denoted by the letter *c*) occurs in word-medial position following the nasal sonants / *nh* /, / *N* /, / *n'* /; *e.g.*, *kunhcu* [kunhjï] 'young of birds', *peNcaati* [peNja:dhI] 'wife', *puncol* [pun'jol] 'slander'. In loan-words [j] (denoted either by the letter *j*, or by *c*) may also occur in word-initial or word-final position, intervocalically or following other consonants : *canam* ∽ *janam* [jAn'Am] 'people', *raajaa* ∽ *raacaa* [ra:ja:] 'rajah', *injin* [In'jIn'] 'steam-engine'.

The voiceless lamino-alveolar fricative allophone [s] varying from clean [s] (standard pronunciation) to [sh] (particularly preceding front close vowels) occurs (denoted by the letter *c*) in word-initial position and intervocalically; *e.g.*, *col* [sOl] 'word', *kaacu* [ka:sï] 'money'. In loan-words [s] (frequently denoted by the letter *s*) may also be found in word-final position or in consonant clusters : *pas* [bAs] 'bus', *pustakam* [pustAxAm] 'book'.

/ *R* / is an apico-alveolar forelingual obstruent with three positional allophones [t'], [d'], [*R*].

The voiceless occlusive allophone [t'] occurs in word-medial position in gemination or preceding the obstruent phonemes / *k* /, / *c* /, / *p* /; *e.g.*, *kuRRam* [kUt't'Am] 'fault', *kaRpu* [kAt'pï] 'chastity', etc. Under the influence of Colloquial Tamil [t't'] in the modern literary language is frequently followed by a slight *r*-like alveolar off-glide or even changed into [ttr] : *kuRRam* [kUt't'rAm] ∽ [kUttrAm]. Preceding other voiceless stops [t'] is frequently changed into [r] with the following consonant geminated : *kaRpu* [kArppï] 'chastity', *muyaRci* [muyArcci] 'effort', *viRpanai* [virppAn'ey] 'sale', *viRka* [virkkA] 'to sell'.

The voiced occlusive allophone [d'] occurs medially following the alveolar nasal sonant [n'] : *inRu* [in'd'ï] 'today'. Under the influence of Colloquial Tamil [d'] in the modern literary language is frequently followed by a slight *r*-like alveolar off-glide or even changed into [dr] : *inRu* [in'd'rï] ∽ [indrï].

The voiced apico-alveolar vibrant [R] differs from its sonant counterpart [r] as an obstruent consonant of tense articulation. It occurs in intervocalic position; *e.g.*, *aaRu* [a:Rï] 'river'.

/ T / is a forelingual retroflex obstruent with three positional allophones [T], [D], [R′], their articulation varying from clearly retroflex to cacuminal (in pronouncing retroflex consonants the tip of the tongue is bent upwards and back to touch the hard palate with its lowerside, whereas in pronouncing cacuminal consonants the blunt edge of the tongue touches the hard palate).

The voiceless occlusive allophone [T] occurs in word-medial position in gemination or in clusters with other voiceless obstruents ; *e.g.*, *vaTTam* [vATTAm] ' circle ', *veTkam* [veTkAm] ' shame ', *kaTci* [kATcI] ' party ', *kashTam* [kASTAm] ' difficulty '. Initially and finally [T] is only found in loan-words : *Tiraam* [Tʲra:m] ' tram ', *koorT* [ko:rT] ' court '.

The voiced occlusive allophone [D] occurs in word-medial position following the retroflex nasal sonant */ N /* ; *e.g.*, *vaNTi* [vANDI] ' cart '. Initially and finally [D] is only found in loan-words : *Tar* [DAr] ' fear ', *kaarT* [ka:rD] ' post-card '.

The voiced retroflex flap [R′] occurs in intervocalic position; *e.g.*, *aTaa* [AR′a:] ' hey ', *kaaTu* [ka:R′ï] ' forest '. In pronouncing [R′] the tip of the tongue is bent upwards and back and then, swiftly unbending and lowering to the front lower teeth, momentarily strikes by its lowerside on the hard palate behind the alveoli.

/ t / is a dental obstruent with three positional allophones [t] [d], [dh].

The voiceless occlusive allophone [t] occurs in word-initial position (slightly aspirated by individual speakers) and medially in gemination or in clusters with other obstruents; *e.g.*, *talai* [tAley] ' head ', *pattu* [pAttï] ' ten ', *cakti* [sAktI] ' power '. In word-final position [t] is found only in loan-words : *hujjat* [hUjjAt] ' obstacle '.

The voiced occlusive allophone [d] occurs in word-medial position following the dental nasal sonant [n] ; *e.g.*, *inta* [IndA] ' this '. In loan-words [d] may also occur in other positions : *tinam* [dIn′Am] ' day ', *camuttiram* [sAmudrAm] ~ [samUddʲrAm] ' sea ', etc.

The voiced fricative allophone [dh] is articulated by the edge of the tongue drawing near the inner side of the upper front teeth. It resembles the English *th* in *other* but differs from it in that it never becomes interdental. [dh] occurs medially in intervocalic position and following the sonants */ y /*, */ r /*, */ zh /*; *e.g.*, *pozhutu* [pOzhudhï], *poozhtu* [po:zhdhï] ' time ', *ceytal* [seydhAl] ' doing ', ' to do ', *uurti* [u:rdhï] ' vehicle '.

/ p / is a bilabial obstruent with three positional allophones [p], [b], [B].

The voiceless occlusive allophone [p] occurs in word-initial position (slightly aspirated by individual speakers) and medially in gemination or following the obstruent phonemes */ T /*, */ R /*; *e.g.*, *paal* [pa:l] ' milk ', *naTpu* [nATpi] ' friendship ', *kaRpu* [kAt′pï] ' chastity ', *uppu* [Uppï] ' salt.' In word-final position [p] is found only in loan-words : *kap* [kAp] ' cup '.

The voiced occlusive allophone [b] occurs in word-medial position following the nasal sonants [m], [N], [n′] ; *e.g.*, *paampu* [pa:mbï] ' snake ', *paNpu* [paNbï] ' quality ', *anpu* [An′bï] ' affection '. In other positions [b] is found only in loan-words : *palam* [bAlAm] ' strength ', *pommai* [bOmmey] ' doll ', *rappar* [rAbbAr] ' rubber ', *Tiyuup* [Tʲyu:b] ' tube '.

The voiced or half-voiced fricative allophone [B] (its voicedness varying considerably depending on individual speakers and their speed of speech) occurs in intervocalic position and following the sonants */ y /*, */ r /*, */ l /*, */ zh /*, */ L /*; *e.g.*, *koopam* [ko:BAm] ' wrath ', *tuupam* [tu:BAm] ' incense ', *ceypavan* [seyBAvAn′] ' he who will do ', *caarpu* [sa:rBï] ' partiality ', *iyalpu* [IyAlBï] ' nature ', *vaazhpavan* [va:zhBAvAn′] ' he who will live ', *koLpavan* [kOlBAvAn′] ' he who will take '.

/ m / is a bilabial nasal sonant with two positional allophones [m] and [nᵍ].

The velar nasal allophone [nᵍ] in the modern literary language occurs in word-medial position preceding the velar obstruent phoneme */ k /*; *e.g.*, *amku* [Anᵍgï] ' there '. In

gemination [n^g] is found in several words of Classical Tamil, *e.g.*, *an^gn^ganam* [An^gn^gAn'Am] 'thus', 'so'. In word-final position [n^g] is found only in loan-words: *injiniiyarin^g* 'engineering'.

The bilabial nasal allophone [m] occurs initially, medially and finally except position before / *k* /; *e.g.*, *maN* [mAN] 'earth', *cumai* [sUmey] burden', 'load', *maram* [mArAm] 'tree', *ammaaL* [Amma:L] 'woman'; *ampu* [Ambï] 'arrow', *araNmanai* [ArANmAn'ey] 'palace'.

/ *n* / is a dento-alveolar nasal sonant with two positional allophones [n] and [n'].

The dental allophone [n] occurs in word-initial position and medially preceding the dental obstruent phoneme / *t* /; *e.g.*, *naan* [na:n'] 'I', *inta* [IndA] 'this'. In Classical Tamil the dental allophone [n] is also found in the end of the word *verin* [verIn] 'back', intervocalically in words containing the suffix *-un-* (as, *e.g.*, in *vallunan* [vAllunAn'] 'a strong man') and optionally in loan-words with the Sanskrit prefix *anu-* (*e.g.*, *anucaari* [AnUsa:ri] 'follower'). Within composite words the geminated [n] may arise in result of the gemination of the initial [n] of the second component: *innaaL* [Inna:L] 'this day' (*cf.* *naaL* [na:L] 'day').

The alveolar allophone [n'] occurs elsewhere; *e.g.*, *panai* [pAn'ey] 'palmyra-palm', *kannam* [kAn'n'Am] 'cheek', *kanRu* [kAn'd'(r)ï] 'calf', *naanku* [na:n'gï] 'four', *anpu* [An'bï] 'affection'.

/ *N* / is a forelingual retroflex nasal sonant with two positional allophones [N] and [R^n].

The retroflex nasal flap [R^n] occurs intervocalically; *e.g.*, *aNu* [AR^nu] 'atom'.

The non-flap allophone [N] occurs elsewhere in word-medial and word-final positions; *e.g.*, *taNNiir* [tANNi:r] 'water', *aaNTu* [a:NDï] 'year', *peN* [peN] 'woman'.

/ *nh* / is a medio-palatal palatalized nasal sonant occurring in word-initial position and medially in gemination, intervocalically or preceding the affricate / *c* /; *e.g.*, *nhaanam* [nha:n'Am] 'wisdom', *vinhnhaanam* [vinhnha:n'Am] 'science', *kavinhan* [kAvinhAn'] 'poet', *panhcu* [pAnhjï] 'cotton'.

/ *y* / is a medio-palatal liquid sonant occurring in word-initial, word-medial and word-final positions, also intervocalically, in gemination or in clusters with other sonants or obstruents; *e.g.*, *yaan* [ya:n'] 'I', *kooyil* [ko:yIl] 'temple', *naay* [na:y] 'dog', *ceyyuL* [seyyUL] 'poetry', *kolyaanai* [kOlya:n'ey] 'enraged elephant', *ceycunai* [seysUn'ey] 'tank', *vaayppu* [va:yppï] 'opportunity', etc.

/ *r* / is an apico-alveolar flapped sonant occurring in word-medial position (either intervocalically or in cluster with other consonants) and finally; *e.g.*, *yaar* [ya:r] 'who', *maram* [mArAm] 'tree', *paarkka* [pa:rkkA] 'to see', *aarvam* [a:rvAm] 'zeal', etc. In word-initial position / *r* / is found only in loan-words and colloquialisms: *roomam* [ro:mAm] 'fur', 'hair', *rompa* [rOmbA] 'much', 'plenty'.

/ *l* / is an apico-alveolar lateral medial sonant occurring in word-medial position (either intervocalically, or in gemination, or in cluster with other consonants) and finally; *e.g.*, *ilai* [Iley] 'leaf', *kaal* [ka:l] 'leg' *palli* [pAlli] 'lizard', *kolkai* [kOlxey] 'killing', *kolyaanai* [kOlya:n'ey] 'enraged elephant,' etc. In word-initial position / *l* / is found only in loan-words and colloquialisms: *laNTan* [lANDAn'] 'London', *leecaaka* [le:sa:xa] 'slightly'.

/ *v* / is a labio-dental liquid sonant occurring in word-initial and word-medial positions; *e.g.*, *vaal* [va:l] 'tail', *avan* [AvAn'] 'he,' *ivviTam* [IvvIR'Am] '(to) this place'. In several words of Classical Tamil / *v* / is found in word-final position: *tev* [tev] 'enmity', 'hostility', etc. In substandard speech and in dialects / *v* / sometimes tends to be pronounced as a bilabial sonant.

/ *zh* / is a forelingual retroflex liquid sonant. In pronouncing / *zh* / the tip of the tongue is bent upwards

and back so as to approach the palate with its lower side and to produce a narrow passage through which the air comes out. Acoustically it may be roughly compared with *s* in *pleasure*, but differs from it by its retroflex timbre and sonority. / *zh* / occurs in word-medial position (intervocalically and preceding obstruents or nasal-stop clusters) and in word-final position ; *e.g.*, *vaazhai* [va:zhey] 'plantain tree', *tamizh* [tAmIzh] 'Tamil', *vaazhka* [va:zhxa] 'long live' *paazhmkiNaRu* [pa:zhn^{g}gIR^{a}ARï] 'neglected well', etc.

/ *L* / is a lateral retroflex sonant. In pronouncing / *L* / the tip of the tongue is bent upwards and back flapping against the palate (in intervocalic position) or touching it (in other cases) by its under-side. / *L* / occurs in word-medial position (intervocalically, in gemination or in cluster with obstruents) and finally ; *e.g.*, *viLakku* [vILAkkï] 'lamp', *naaL* [na:L] 'day', *piLLai* [pILLey] 'child', *koLkai* [kOLxey] 'policy', etc.

/ *sh* / is a voiceless palatal fricative obstruent with two allophones [sh] and [S].

The retroflex allophone [S] occurs medially in Indo-Aryan loan-words preceding retroflex consonants : *kashTam* [kASTAm] 'difficulty', *ushNam* [uSNAm] 'warmth'.

The medio-palatal allophone [sh] occurs in loan-words elsewhere ; *e.g.*, *shaNmukan* [shANmUxAn'] 'six-faced god', *cooshal* [so:shAl] 'social', *capaash* [sABa:sh] 'bravo'.

§ 7. Colloquial Tamil and its dialects in addition to vowels described above possess thirteen more vowel phonemes, *viz.*, / *8* /, / *88* /, / *E* /, / *EE* /, / *ä* /, / *ää* /, / *ïï* /, / *aa*^{n} /, / *E*^{n} /, / *EE*^{n} /, / *O*^{n} /, / *oo*^{n} /, / *ï*^{n} /. / *8* / is a short unrounded mean-mid central vowel similar to *e* in *other*. In Colloquial Tamil [8] is a positional allophone of the phoneme / *a* / in final syllables of di- and polysyllabic words ending in the sonants / *r* /, / *l* /; *e.g.*, *aiyar* [Ayy8r] 'Brahman', *paaTal* [pa:R'8l] 'song'. In polysyllabic words it is frequently found in word-medial position ; *e.g.*, *pirayoojanam* [p^{i}rAyo:j8n'O^{n}] 'usefulness', *marattukku* [mAr8ttïkkï] 'to the tree'.

In the Sri Lanka dialect / *8* / is a separate phoneme occurring initially, medially and finally in word ; *e.g.*, *evvaLavu* [8vv8L8vu] 'how much', *nalla* [nAll8] 'good', *eTu* [8R'ï] 'take' (sg.), *eNNam* [8NNAm] 'thought' etc.

/ *88* / is a long unrounded mean-mid central vowel with one allophone [8:] similar to its short counterpart from which it differs in length. It is found in the Sri Lanka dialect in word-initial and word-medial positions ; *e.g.*, *teemkaay* [t8:n^{g}ga:y] 'cocoanut', *keeLvi* [k8:LvI] 'question', *eeTu* [8:R'ï] 'palmyra leaf', *eeNi* [8:R^{n}I] 'ladder', *eeval* [8:v8l] 'command', *eeppai* [8:ppE] 'wooden ladle'.

/ *E* / is a short unrounded lower-mid to higher-low front vowel with one allophone [E]. It is a separate phoneme in Colloquial Tamil where it usually replaces literary / *a* / in word-final position, *ai* [ey] in non-initial syllables and initial / *i* / followed by *a* in the succeeding syllable ; *e.g.*, *vara* [vArE] 'to come', *tiRa* [tErE] 'open' (sg.), *vilai* [vElE] 'price', etc.

/ *EE* / is a long unrounded lower-mid to higher-low front vowel with one allophone [E:] resembling its short counterpart from which it differs in length. It is a separate phoneme in Colloquial Tamil where it usually replaces literary *aay* in word-final position or literary / *ee* / in initial syllable followed by *a* or *u* [ï] in the subsequent syllable ; *e.g.*, *vantaay* [vAndE:] 'you (sg.) came', *veelai* [vE:lE] 'job', *eeTu* [E:R'ï] 'palmyra leaf'.

/ ä / is a short unrounded front open vowel with one allophone [ä] resembling *a* in *that*. In the Sri Lanka dialect / *ä* / is a separate phoneme occurring in word-medial position ; *e.g.*, *pani* [pän'I] 'dew'.

/ *ää* / is a long unrounded front open vowel with one allophone [ä:] resembling its short counterpart from which it differs in length. In the Sri Lanka dialect / *ää* / is a separate

phoneme occurring in word-initial and word-medial positions ; *e.g.*, *paar* [pä :r] ' look ' (sg.), *paay* [pä :] ' mat '.

/ *ïï* / is a long unrounded high to lower-high central vowel resembling its short counterpart in Literary Tamil from which it differs in length. In Colloquial Tamil / *ïï* / is a separate phoneme occurring in word–initial and word-medial positions ; *e.g.*, *iiTu* [ï:R'ï] ' substitution ', *ciiTTu* [cï:TTï] ' playing card '.

/ *aa*^{n} / is a long unrounded central open nasalized vowel with one allophone [a:^{n}] resembling its oral counterpart from which it differs in nasalization. In Colloquial Tamil / *aa*^{n} / is a separate phoneme occurring in word-final position ; ***e.g.***, ***naan*** [na :^{n}] ' I ', *vantaan* [vAnda :^{n}] ' he came ', *varalaam* [vArla :^{n}] ' (one) may come '.

/ *E*^{n} / is a short unrounded front lower-mid to higher-low nasalized vowel phoneme with one allophone [E^{n}] resembling its oral counterpart from which it differs in nasalization. In Colloquial Tamil / *E*^{n} / is a separate phoneme occurring in word–final position ; *e.g.*, *avan* [AvE^{n}] ' he '.

/ *EE*^{n} / is a long unrounded front lower-mid to higher-low nasalized vowel phoneme with one allophone [E:^{n}] resembling its oral counterpart from which it differs in nasalization. In Colloquial Tamil / *EE*^{n} / is a separate phoneme occurring in word-final position ; *e.g.*, *vanteen* [vAndE:^{n}] ' I came '.

/ *O*^{n} / is a short rounded lower-mid back nasalized vowel phoneme with one allophone [O^{n}] resembling its oral counterpart from which it differs in nasalization. In Colloquial Tamil / O^{n} / is a separate phoneme occurring in word-final position ; *e.g.*, *maram* [mArO^{n}] ' tree ', *paTam* [pAR'O^{n}] ' picture '.

/ *oo*^{n} / is a long-rounded higher-mid back nasalized vowel phoneme with one allophone [o:^{n}] resembling its oral counterpart from which it differs in nasalization. In Colloquial Tamil / *oo*^{n} / is a separate phoneme occurring in word-final position ; *e.g.*, *vantoom* [vAndo :^{n}] ' we came ', *ceyvoon* [seyvo :^{n}] ' he who will do '.

/ *ï*^{n} / is a short unrounded high to lower-high central vowel phoneme with one allophone [ï^{n}] resembling its oral counterpart from which it differs in nasalization. In Colloquial Tamil / *ï*^{n} / is a separate phoneme occurring in word-final position ; *e.g.*, *irukkum* [ïrïkkï^{n}] ' it will be ', *naayum puunaiyum* [na :yï^{n} pu :n'Eyï^{n}] ' dog and cat '.

§ **8.** Vowels common for Literary and Colloquial Tamil have some specific features of positional distribution in the latter. Thus, [ï] in Colloquial Tamil forms a separate phoneme occurring :

(*a*) instead of / *u* / finally in words (including disyllables with a short open initial syllable and polysyllabic words with bases ending in a single sonant) ; *e.g.*, *pacu* [pAsï] ' cow ', *katavu* [kAdhAvï] ' door ';

(*b*) instead of / *u* / medially in words (*i.e.*, in all syllables except initial) ; *e.g.*, *uruvam* [UrïvO^{n}] ' form ' *uRuppu* [Urïppï] ' member of body ', *anuppi* [An'ïppI] ' having sent ';

(*c*) instead of / *i* / initially and medially preceding retroflex consonants ; *e.g.*, *taviTu* [tAvïR'ï] ' bran ', *viTutalai* [vïR'ïdhAley] ' freedom ';

(*d*) instead of / *i* / in all syllables (except the second) when followed by a syllable containing / *u* / [ï] ; *e.g.*, *tiruppu* [tïrïppï] ' turn '.

In Colloquial Tamil the allophones [u] ~ [U] are only found in word-initial position unless followed by *a* in the subsequent syllable ; *e.g.*, *uyiru* [uyrï] ' life '. Otherwise the phoneme / *u* / has the allophone [O] ; *e.g.*, *uTampu* [OR'Ambï] ' body ', *uyaram* [OyArO^{n}] ' height ', *pustakam* [pOstAxO^{n}] ' book. '

§ **9.** Colloquial Tamil and most of its dialects lack the alveolar obstruents [t'], [d'], [R] which have been either changed into [t], [r] or assimilated ; *e.g.*, *aaRu* [a:rï] ' river ', *kaaRRu* [ka:ttï] ' wind '. *kanRu* [kAn'n'ï] ~ [kANNï] ' calf '.

Colloquial Tamil also lacks the retroflex liquid sonant / *zh* / which has been changed into / *L* /; *e.g.*, *tamizh* [tAmïL(ï)] 'Tamil'. In northern dialects retroflex / *zh* / is changed into medio-palatal / *y* /; *e.g.*, *koozhi* [ko:yi] 'hen', *kazhutai* [kAydhE] 'donkey'. In vulgar pronunciation of a few words in the same dialects the sonant / *zh* / is changed into / *c* / [s], / *sh* / [S]; *e.g.*, *izhukkiRatu* [ïsïkkïdhï] 'it pulls', *tiruvizhaa* [tïru:Sa:] 'religious festival'.

Tamil Letters and their Pronunciation : A Summary

Letter	Lit. / Coll. / Dial.	Pronunciation	Examples
a	Lit.	[A]	*kal* [kAl] 'stone'
	Coll.	[8]	*paaTal* [pa:R'8l] 'song'
	Coll.	[E]	*vara* [vArE] 'to come'
	Dial.	[ä]	*pani* [pän'I] 'dew'
	Coll.	[O^n]	*maram* [mArO^n] 'tree'
	Coll.	[E^n]	*avan* [AvE^n] 'he'
aa	Lit.	[a:]	*kaal* [ka:l] 'leg'
	Coll.	[$a:^n$]	*vantaan* [vAnda$:^n$] 'he came'
	Dial.	[ä:]	*paar* [pä:r] 'see' (sg.)
i	Lit.	[i]	*nilaa* [nila:] 'moonlight'
	Lit.	[^{y}i]	*itu* [^{y}idhï] 'it', 'this'
	Lit.	[I]	*kizhakku* [kIzhAkkï] 'east'
	Lit.	[^{y}I]	*itu* [^{y}Idhï] 'it', 'this'
	Lit.	[^{i}]	*keeNmiyaa* [ke:Nm^{i}ya:] 'listen'
	Coll.	[E]	*pirampu* [pErAmbï] 'rattan-reed'
	Coll.	[ï]	*tiruppu* [tïrïppï] 'turn'
ii	Lit.	[i:]	*teenii* [te:n'i:] 'bee'
	Lit.	[^{y}i:]	*iical* [^{y}i:sAl] 'winged white ant'
	Coll.	[ï:]	*viiTu* [vï:R'ï] 'house'

(*Contd.*)

(*Contd.*)

Letter	Lit. / Coll. / Dial.	Pronunciation	Examples
u	Lit.	[u]	*putumai* [pudhumey] 'novelty'
	Lit.	[U]	*pukai* [pUxey] 'smoke'
	Lit.	[ï]	*ezhuttu* [ezhuttï] 'letter'
	Coll.	[O]	*ulaku* [OlAxï] 'world'
	Coll.	[$ï^n$]	*irukkum* [ïrïkk$ï^n$] 'it will be'
uu	Lit.	[u:]	*puunai* [pu:n'ey] 'cat'
	Lit.	[^{w}u:]	*uur* [^{w}u:r] 'village'
e	Lit.	[e]	*cey* [sey] 'do' (sg.)
	Lit.	[^{y}e]	*en* [^{y}en'] 'my'
	Coll.	[E]	*tale* [tAlE] 'head'
	Dial.	[8]	*eTu* [8R'ï] 'take' (sg.)
ee	Lit.	[e:]	*teen* [te:n'] 'honey'
	Lit.	[^{y}e:]	*een* [^{y}e:n'] 'why'
	Coll.	[E:]	*uurilee* [u:rlE:] 'in the village'
	Coll.	[$E:^n$]	*vanteen* [vAndE$:^n$] 'I came'
	Dial.	[8:]	*teemkaay* [t8:n^{g}ga:y] 'cocoanut'
ai	Lit.	[Ay]	*kai* [kAy] 'hand'
	Lit.	[ey]	*piLLai* [pILLey] 'child'
	Coll.	[E]	*aanai* [a:n'E] 'elephant'
o	Lit.	[O]	*pon* [pOn'] 'gold'
	Lit.	[^{w}O]	*oru* [^{w}Oru] 'one'
	Coll	[U]	*koTu* [kUR'u] 'give' (sg.)
oo	Lit.	[o:]	*kool* [ko:l] 'stick'
	Lit.	[^{w}o:]	*ooram* [^{w}o:rAm] 'edge'
	Coll.	[$o:^n$]	*vantoom* [vAndo$:^n$] 'we came'

(*Contd.*)

(*Contd.*)

Letter	Lit. / Coll. / Dial.	Pronuncia-tion	Examples
au	Lit.	[Au]	*maunam* [mAun'Am] 'silence'
x	Lit.	[x]	*exku* [exxï] 'steel'
k	Lit.	[k]	*kai* [kAy] 'hand'
	Lit.	[g]	*imkee* [in^{g}ge:] 'here'
	Lit.	[x]	*mukam* [muxAm] 'face'
n^{g}	Lit.	[n^{g}]	*in^{g}n^{g}anam* [in^{g}n^{g}An'Am] 'thus', 'so'
c	Lit.	[c]	*muyaRci* [muyAt'ci] 'effort'
	Lit.	[j]	*panhcu* [pAnhjï] 'cotton'
	Lit.	[s]	*cari* [sArI] 'well'
	Lit.	[sh]	*caNmukan* [shANmuxAn'] 'six-faced god'
nh	Lit.	[nh]	*nhaanam* [nha:n'Am] 'wisdom'
T	Lit.	[T]	*paTTu* [pATTï] 'silk'
	Lit.	[D]	*aaNTu* [a:NDï] 'year'
	Lit.	[R']	*naaTu* [na:R'ï] 'country'
N	Lit.	[N]	*maN* [mAN] 'earth'
	Lit.	[R^{n}]	*aNu* [AR^{n}u] 'atom'
t	Lit.	[t]	*talai* [tAley] 'head'
	Lit.	[d]	*inta* [IndA] 'this'
	Lit.	[dh]	*atu* [Adhu] 'it', 'that'
n	Lit	[n]	*naam* [na:m] 'we'
p	Lit.	[p]	*paal* [pa:l] 'milk'
	Lit.	[b]	*paampu* [pa:mbï] 'snake'
	Lit.	[B]	*tuupam* [tu:BAm] 'incense'

(*Contd.*)

(*Contd*)

Letter	Lit. / Coll. / Dial.	Pronuncia-tion	Examples
m	Lit.	[m]	*maram* [mArAm] 'tree'
y	Lit.	[y]	*yaan* [ya:n'] 'I'
r	Lit.	[r]	*yaar* [ya:r] 'who'
l	Lit.	[l]	*illai* [Illey] 'no'
v	Lit.	[v]	*vaal* [va:l] 'tail'
zh	Lit.	[zh]	*koozhi* [ko:zhI] 'hen'
	Coll.	[L]	*koozhi* [ko:LI] 'hen'
	Dial.	[y]	*koozhi* [ko:yI] 'hen'
L	Lit.	[L]	*naaL* [na:L] 'day'
R	Lit.	[t']	*paRRu* [pAt't'ï] 'affection'
	Lit.	[d']	*inRu* [In'd'ï] 'this day', 'today'
	Lit.	[R]	*aaRu* [a:Rï] 'river'
	Coll.	[t]	*kaaRRu* [ka:ttï] 'wind'
	Coll.	[tr]	*kaaRRu* [ka:ttrï] 'wind'
	Coll.	[dr]	*kanRu* [kAndrï] 'calf'
	Coll.	[r]	*cooRu* [so:rï] 'boiled rice'
n'	Lit.	[n']	*naan* [na:n'] 'I'
	Coll.	[N]	*onRu* [^{w}ONNï] 'one'
	Lit.	[j]	*janam* [jAn'Am] 'people'
sh	Lit.	[sh]	*sharattu* [shArAttï] 'condition'
	Lit.	[S]	*kashTam* [kASTAm] 'difficulty'
s	Lit.	[s]	*stalam* [stAlAm] 'place'
h	Lit.	[x]	*hamsam* [xAmsAm] 'swan'
ksh	Lit.	[ksh]	*kshaNam* [kshANAm] 'moment'

STRESS

§ **10.** The stress in Modern Tamil is weak, movable, free, quantitative-dynamic-tonic. The stressed syllable is characterized by greater length of phonation, as well as by stronger expiration, more energetic articulation, fuller sounding of voice, and a slight rise of tone.

The place of the stressed syllable in word is not fixed ; *e.g.*, *veyil* ["veyil] 'sunshine', *peyar* ["peyAr] 'name', *teru* ["teru] 'street', *avan* ["AvAn'] 'he', *ini* ["In'I] 'henceforth', *tamizh* [tA"mIzh] 'Tamil', *viral* [vI"rAl] 'finger', *nizhal* [nI"zhAl] 'shade', *mayir* [mA"yIr] 'hair' *tozhil* [tO"zhIl] 'occupation', 'trade', *anta* [An"dA] 'that', *tuNi* [tU"NI] 'rag', *puunai* ["pu:n'ey] 'cat', *kizhavi* [kIzhA"vi] 'old woman', *piRaku* [pIRA"xï] 'afterwards', *piratiniti* [p'rAdhI"nIdhI] 'a representative', *nipuNan* [nI"BUNAn'] 'expert', 'specialist', *kayiRu* ["kAyIRï] 'rope', *kavanam* ["gAvAn'Am] 'attention', *aRai* [A"Rey] 'room', *karai* [kA"rey] 'bank', 'shore', *makan* [mA"xAn'] 'son', *makaL* [mA"xAL] 'daughter'.

In words which have geminated consonants or consonant clusters the stressed vowel frequently precedes the consonant group ; *e.g.*, *toTakkam* [tO"R'AkkAm] 'beginning', *uRakkam* [U"RAkkAm] 'sleep', *makizhcci* [mA"xIzhccI] 'joy', *inpam* [" In'bAm] 'happiness', *vakuppu* [vA"xUppï] 'class', *innum* ["In'n'Um] 'still', 'more', *kazhuttu* [kA"zhUttï] 'neck', *kuTumpam* [kU"R'UmbAm] 'family', *puraTci* [pU"rATcI] 'revolution'.

But this is not always the rule ; *e.g.*, *vizhunta* [vIzhUn"dA] ∽ [vI"zhUndA] 'fallen', ozhumku [Ozhun^g"gï] 'order', 'regularity', *vaNTi* [vAN"DI] 'cart', *inta* [In"dA] 'this', *cammatam* [sAm"mAdhAm] 'consent', *jannal* [jAn'"n'Al] 'window', *palli* [pAl"lI] 'lizard', *tampi* [tAm"bI] 'younger brother', *tantai* [tAn"dey] 'father', *caTTai* [sAT"Tey] 'shirt'.

In words with a long vowel it is generally stressed ; *e.g.*, *viiTu* ["vi:R'ï] 'house', *paaTal* ["pa:R'Al] 'singing', 'song', *muuTi* ["mu:R'I] 'cover', *puRaa* [pU"Ra:] 'pigeon', *vantaan* [vAn"da:n'] 'he came'.

In polysyllabic words with several long vowels or consonant clusters a secondary stress may frequently be observed besides the primary one. The place of the secondary stress is also determined by tradition ; *e.g.*, *camaataanam* [sA„ma:"dha:n'Am] 'peace', *peecukaiyil* ["pe:sUxey„yIl] 'while speaking', *pooTTaan* [„po:T"Ta:n'] 'he threw (it)', *iruvarukkum* ["IrUvArUk„kUm] 'to the both', *ennuTaiya* [„yen'n'U"R'eyyA] 'my', *janattokai* [jA„n'AttO"xey] 'population', *muTintatu* [„mUR'IndA"dhï] 'it ended', *mutaliyana* [„mUdhAliyA"n'A] 'et cetera', *peenaa* ["pe:„n'a:] 'pen'.

In Colloquial Tamil stress is a distinctive feature within isolated words ; *e.g.*, *vara* ["vArE] 'to come'—*varai* [vA"rE] 'till', *enna* ["yen'n'E] 'what' — *ennai* [yen'"n'E] 'me' (acc.). Different speakers (or even the same speaker) may stress different syllables in word ; *e.g.*, *tamizh* [tA"mIzh] ∽ ["tAmIzh] 'Tamil'. Within spoken chain the distribution of stresses as an element of the phrasal intonation contour may differ from how they are distributed in isolated words.

In Classical Tamil the stress seems to have been predominantly tonic and fixed on the initial syllable in word.

LIAISON

§ **11.** Liaison is a common feature of the natural fluent Tamil speech. It means that usually there are no pauses between words within one rhythmical unit and hiatus between words is prevented by joining the final consonant of a foregoing word to the initial syllable of a following word. For instance : *avan pookiReen enRu uraittaan* [AvAn' po:-xI-Re:-n'en'-d'u-rey-tta:n'] 'he said that he was going'.

Liaison is frequently reflected in writing ; *e.g.*, *azhaippuk kiNamki* 'on the invitation (of)' from *azhaippukku* 'to the invitation' (dat.) + *iNamki* 'having complied', *varalaam* '(one) may come' from *varal* '(one's) coming' + *aam* 'it will be-

come', *varuvatillai* '(one) won't come' from *varuvatu* '(one's coming' + *illai* '(there is) no', etc.

Within spoken chain conjoining sounds must submit to laws of combinability of sounds which operate in Tamil. Deviations from admissible combinations of sounds are avoided by means of assimilation, substitution and other phonetic processes commonly known as sandhi.

COMBINABILITY OF SOUNDS

§ **12.** In Classical Tamil only vowels and the consonants / *k* /, / *c* /, / *nh* /, / *t* /, / *n* /, / *p* /, / *m* /, / *y* /, and / *v* / are admitted in initial position in indigenous words. For instance: *avan* 'he', *aakkam* 'wealth', *aintu* 'five', *auvai* 'mother', *imku* 'here', *iiram* 'moisture', *ulaku* 'world', *uur* 'village', *en* 'what', *een* 'why', *onRu* 'one', *oolai* 'palm leaf', *kaal* 'leg', *cooRu* 'boiled rice', *nhaaN* 'string', *talai* 'head', *naan* 'I', *pul* 'grass', *maN* 'earth', *yaanai* 'elephant', *viral* 'finger'.

In word-final position only vowels (except / *e* /) and the consonants / *N* /, / *m* /, / *y* /, / *r* /, / *l* /, / *v* /, / *zh* /, / *L* /, / *n'* / may occur. For instance: *enna* 'what', *puRaa* 'pigeon', *ceyti* 'news', *tii* 'fire', *pacu* 'cow', *tuu* 'purity', *tee* 'tea', *no* 'pain', *poo* 'go away' (sg.), *araN* 'fort', *aRam* 'virtue', *paay* 'sail', *naar* 'fibre', *paal* 'milk', *tamizh* 'Tamil', *puL* 'bird', *payan* 'result'.

The following five words of Classical Tamil end in / *v* /: *tev* 'hostility', 'enmity', *iv* 'these', *av*, *uv* 'those', *ev* 'which.' A few words end in *-au* : *kau* 'horse-gram', etc.

The word *verin* 'back' ends in the dental nasal sonant [n].

In word-medial position the following consonant sequences are admitted, *viz.*,

(**a**) Geminated consonants (except / *r* /, / *zh* /); *e.g.*, *muukku* 'nose', *an'n'anam* 'there', 'thus', 'so', *kucci* 'splinter', 'stake', *vinhnhaanam* 'science', *paTTu* 'silk', *eNNam* 'thought', *pattu* 'ten', *minnal* 'lightning', *appan*

'father', *ammaaL* 'mother', *ayyan* 'Brahmin', *kollan* 'blacksmith', *ovvaamai* 'unlikeness', *piLLai* 'child', *kuRRam* 'fault', 'guilt';

(**b**) Nasal sonants followed by homorganic stops; *e.g.*, *imku* 'here', *kunhcu* 'young of birds', *miiNTum* 'again', *aintu* 'five', *paampu* 'snake', *nanRi* 'gratitude';

(**c**) / *T* / or / *R* / followed by the consonants / *k* /, / *c* /, / *p* /; *e.g.*, *veTkam* 'shame', *kaTci* 'party', *naTpu* 'friendship', *kaRka* 'to learn', *muyaRci* 'effort', *kaRpu* 'chastity';

(**d**) / *N* / or / *n* / followed by the obstruents / *k* /, / *c* /, / *p* / or the sonants / *nh* /, / *m* /, / *y* /, / *v* /; *e.g.*, *veNkaru* 'white of egg', *veNcuTar* 'moon', *naNpan* 'friend', *veNnhaaN* 'white string', *veNmai* 'whiteness', *veNveyilaa* 'ben-teak', *maNyaaRu* 'beautiful river', *naanku* 'four', *nancey* 'rice field', *anpu* 'affection', *ponnhaaN* 'golden string', *nanmai* 'goodness', *ponvizhaa* 'golden jubilee';

(**e**) / *l* / or / *L* / followed by the obstruents / *k* /, / *c* /, / *p* / or the sonants / *v* /, / *y* /; *e.g.*, *kolkai* 'murder', *valci* 'bird', *iyalpu* 'nature', *celvam* 'wealth', *kolyaanai* 'enraged elephant', *koLkai* 'policy', *niiLcaTaiyoon* 'Siva', *koLpavan* 'he who will take', *veLvaraippu* 'dawn', *veLyaaTu* 'white sheep';

(**f**) / *y* / / *r* / or / *zh* / followed by a single or a geminated consonant admissible in word-initial position; *e.g.*, *ceyka* 'let (one) do,' *kaaykka* 'to bear fruit', *ceycunai* 'tank', *aaraaycci* 'investigation', *meynhnhaanam* 'wisdom', *aaytam* 'the sign *x*', *maayttal* 'killing', 'to kill', *ceeyniir* 'alkaline preparation', *ceypavan* 'he who will do', *vaayppu* 'opportunity', *tuuymai* 'cleanness', 'purity', *aayvu* 'exploration', *tiirkaTai* 'end', *paarkka* 'to see', *kuurciiva* 'to sharpen', *nukarcci* 'food', *uurti* 'vehicle', *peyarttal*, 'replacing', 'to replace', *caarpu* 'partiality', *aarppu* 'noise' *niirmai* 'state', 'condition', *aarvam* 'zeal', *muuzhka* 'to sink', *vaazhkkai* 'life', *viizhcci* 'fall', *poozhtu* 'time', *vaazhttutal* 'to congratulate', *vaazhnaaL* 'lifetime', *vaazhpavan* 'he who will live', *paazhmuulai* 'inaccessible place', *vaazhvu* 'life';

(g) / *y* /, / *r* / or / *zh* / followed by homorganic nasal-stop clusters ; *e.g.*, *veeymkuzhal* ' bamboo pipe ', *kuurmkaN* ' piercing eyes ', *paazhmkiNaRu* ' neglected well ', *paazhnhceeri* ' deserted village ', *kaaynta* ' hot ', *ceernta* ' joined ', *vaazhnta* ' which lived ', *veeymparampu* bamboo - mat ', *paazhmpuRam* ' deserted region ';

(h) *x* [x] followed by obstruents ; *e.g.*, *exku* ' steel ', *kaxcu* ' a measure of weight ', *paxti* ' portion ', *paxpattu* ' hundred ', *paxRi* ' boat ' ;

(i) / *v* / followed by / *y* /; *e.g.*, *ivyaanai* ' this elephant '.

Besides, the sequences / *nhy* /, / *ny* /, / *my* /, / *mv* /, / *lm* /, / *rm* /, / *rn* /, / *rnh* /, / *ry* /, / *zhc* /, / *zhnh* / are occasionally admitted when two bases conjoin in one composite word.

§ **13**. In words borrowed from Indo-Aryan and other languages such sequences as / *pt* /, / *kt* /, / *shT* /, / *st* /, / *ksh* /, etc., may also occur ; *e.g.*, *aaptan* ' friend ', *cakti* ' power ', *ishTam* ' desire ', *aasti* ' wealth ', *pakshi* ' bird '.

§ **14**. In Colloquial Tamil the phonemes / *l* /, / *r* / may occur initially in indigenous words (in addition to phonemes found in this position in Literary Tamil) ; *e.g.*, *rompa* much ', ' plenty ', *leecaa* ' a little ', ' slightly '.

In Colloquial Tamil all vowels (except / ïï /) may occur in word-final position ; *e.g.*, *aanai* [a:n'E] ' elephant ', *varukiRaay* [vArrE:] ' you (sg.) come ', *puttakam* [pOttAxO^{n}] ' book ', *avan* [AvE^{n}] ' he ', *naan* [na:^{n}] ' I ', *irukkum* [ïrïkkï^{n}] ' it will be ', *varukiReen* [vArrE:^{n}] ' I come ', *paarppoom* [pa:ppo:^{n}] ' we shall see '.

Consonant phonemes are rarely found in word-final position in Colloquial Tamil. Here consonant-ending words of Literary Tamil generally take / *u* / or / *i* / after the final consonant or drop it altogether ; *e.g.*, lit. *pal* ' tooth ' — coll. *pallu*, lit. *ney* ' butter ' — coll. *neyyi* ; lit. *teemkaay* ' cocoanut ' — coll. *teemkaa*.

Under the influence of the literary language some words of Colloquial Tamil occasionally end in consonants, but they

generally have parallel forms ending in vowels ; *e.g.*, *tamiL-tamiLu* ' Tamil '. In the dialect spoken in Sri Lanka word-final consonants are admissible as in Literary Tamil.

Consonant clusters with *x* [x] are not to be found in Colloquial Tamil, while the proportion of heterogeneous consonant clusters is considerably lower following the widespread of assimilation and substitution ; *e.g.*, *vemkalam* (*cf.* lit. *veNkalam*) ' bell-metal ', *ompatu* (*cf.* lit. *onpatu*) ' nine ', *okkaaru* (*cf.* lit. *uTkaar*) ' sit down ', *muukan* (*cf.* lit. *muurkkan*) ' a fool ', *peett*, (*cf.* lit. *peertti*) ' grand-daughter ', *oNNu* (*cf.* lit. *onRu*) ' one ' *taappaa* (*cf.* lit. *taazhppaaL*) ' lock ', *mammaTTi* (*cf.* lit. *maNveTTi*) ' spade '.

In contra-distinction to the literary language, Colloquial Tamil permits nasal-stop sequences and some sonant clusters inadmissible in Literary Tamil ; *e.g.*, *maNkuTam* [mANkOR'O^{n}] ' earthen vessel ' *kaTalkarai* [kAR'81kArE] ' seashore ', *maantool* [ma:n'to:l] ' deer-skin ', *kalpuuram* [kAlpu:rO^{n}] ' camphor ' *uLnaaku* ' uvula ', *pulnuni* ' blade of grass ', ceyReen ' I do ', *colRaa* ' she speaks ', *veyilu* [veylï] ' heat of the sun ', *viiTTulee* [vï:TLE] ' in the house ', etc. In substandard pronunciation a geminated sonant / *r* / may often be heard ; *e.g.*, *ooTRee* [o:rrE:] ' you run ', *tarree* ' you give ', *varRaa* [vArra:] ' she comes ', *eentirRaa* [e:ndïrra:] ' get up ', *irRaa* [ïrra:] ' wait '.

In Colloquial Tamil consonant clusters which are inadmissible in Literary Tamil frequently occur, *viz.*,

(a) obstruent-sonant clusters ; *e.g.*, *appuRam* [AprO^{n}] ' afterwards ', *atanaalee* [Adna:lE] ' because of that ', *aimpattunaalu* [AmbAtna:lï] ' fifty-four ', *aimpattumuunRu* [AmbAtmu:R^{n}ï] ' fifty-three ', *taraacu* [tra:sï] ' balance ', scales ', *kattari* [kAtrI] ' brinjal ', *ooTina* [o:DNE] ' which ran ', *tuukkukiRaan* [tu:kra:^{n}] ' he lifts up ', *iTattilee* [^{y}ER'Atle] ' in the place ', *paNNukiRatilee* [pANrAdlE] ' while (one is) doing ', *kaTTil* [kATLï] ' cot ', *anuppinaan* [An'ïpn'a:^{n}] ' he sent ', *aaciriyaru* [a:srïyArï] ' teacher ';

(b) obstruent–obstruent clusters ; *e.g.*, *kiTaa* [kDa:] ' he–buffalo ', *payappaTTeen* [bAy8pTE:^{n}] ' I was afraid ', *appaTi* [ApDI] ' thus ';

(c) sonant–obstruent–sonant clusters ; *e.g.*, *umkaLukk u* [On^{g}gLïkkï] ' to you ', *enkiRaay* [^{y}en^{g}grE:] ' you (sg.) say ', *peNpiLLai* [pOmbLE] ' girl ', *vaamkinatu* [va:n^{g}gn'8dhï] ' that which was bought ';

(d) sonant–obstruent–obstruent clusters ; *e.g.*, *avan kiTTee* [Av8n^{g}gTE] ' to him ', *kumpiTTaan* [kUmbTa:^{n}] ' he worsh–ipped ', tampiTi [tAmbDI] ' farthing ', etc.

In loan–words borrowed by Colloquial Tamil from other languages combinability of consonants has no restrictions, nor has them the use of consonants and consonant clusters in word–initial and word-final positions.

SANDHI

§ **15.** Initial and final phonemes of words, their bases or affixes can influence each other and undergo alternations when they are conjoined within one sentence or word. In Tamil such alternations, termed sandhi, are usually rendered in writing. As a result of sandhi the following types of phonemic alternations may take place :

(a) assimilation or substitution of one or the both meeting phonemes, or omission of one of the meeting phonemes ;

(b) gemination of word–initial consonants ;

(c) insertion of a euphonic phoneme or syllable.

In phrases and composite words the type of sandhi may depend on the presence or absence of semantic case relations between the meeting words or composite word components (case or caseless sandhi, respectively). Besides, sandhi alter-nations occurring within one word (internal sandhi) or between separate words (external sandhi) should be distinguished.

§ 16. In Modern Literary Tamil the following cases of assimilation and substitution are observed in sandhi :

A. In external sandhi / *u* /-ending words (except disyllables with a short open initial syllable) lose their final vowel when followed by a word with any vowel in word-initial position; e.g., *kaTTu* 'tie' + *avizhtal* 'to become lose' = *kaTTavizhtal* 'to become untied', *avanukku* 'to him' + *aaka* 'for' = *avanukkaaka* 'for his sake', *paakku* 'areca nut' + *ilai* 'leaf' = *paakkilai* 'areca nuts with betel', *amku* 'there' + *uLLa* 'which is' = *amkuLLa* 'which is there'.

The pronouns *itu* 'it', 'this', *atu* 'it', 'that', *etu* 'what' constitute an exception to this rule and may optionally drop their final vowel; e.g., *etu* 'what' + *aakilum* 'even if it becomes' = *etaakilum* / *etuvaakilum* 'whatsoever'. Another exception is formed by several words of Sanskrit origin which optionally retain their final / *u* / instead of dropping it; e.g., *vaakku* 'mouth' + *imkee* 'here' = *vaakuvimkee* 'the mouth is here'.

B. In internal sandhi the initial obstruents / *k* /, / *c* /, / *t* /, / *p* / appear in their fricative allophones when preceded by morphemes ending in a vowel or the sonants / *y* /, / *r* /, / *l* /, / *zh* /, / *L* /; e.g., *aRi-* 'to know' +*kuRi* [KURI] 'sign' = *arikuRi* [ARIxURI] 'sign', 'token', *cey-* 'to do' + *kunRu* [KUn'dï] 'hill' = *ceykunRu* [seyxUn'd'ï] 'embankment', 'artificial hill', *ciir* 'fairness' + *tiruttam* [tIrUttAm] 'correction' = *ciirtiruttam* [si:rdhirUttAm] 'reform', *tol-* 'old', 'ancient' + *katai* [kAdhey] 'story' = *tolkatai* [tOlxAdhey] 'old story', 'purana', *paazh* 'ruin' + *paTutal* 'to suffer' = *paazhpaTutal* [pa:zhBAR'UdhA1] 'to be ruined', *koL-* 'to take' + *kalam* [kAlAm] 'vessel' = *koLkalam* [kOlxAlAm] 'reservoire', 'receptacle'.

C. In internal sandhi the initial obstruents / *k* /, / *c* /, / *t* /, / *p* / appear in their voiced occlusive allophones when preceded by morphemes ending in a nasal sonant; e.g., *maram* 'tree' + *-kaL* [-kAL] = *maramkaL* [mArAnggAL] 'trees', *aaN* 'male + *kutirai* [kUdhIrey] 'horse' = *aaNkutirai* [a:NgUdhIrey] 'stallion', 'colt', *koTum-* 'bent', 'distorted' + *tamizh* [tAmIzh] 'Tamil' = *koTuntamizh* [kOR'UndAmIzh] 'Colloquial Tamil', *mun* 'front', 'fore-part' + *kaTTu* [kATTï] 'building' + *munkaTTu* [mun'gATTï] 'front room', *peN* 'woman' + *piLLai* [pILLey] 'child' = *peNpiLLai* [peNbILLey] 'girl', *perum-*

'great' + *paavi* [pa:vi] 'sinner' = *perumpaavi* [perumba:vi] 'great sinner', *pin* 'hinder part' + *puRam* [pURAm] 'side' = *pinpuRam* [pIn'bURAm] 'black', *peN* 'woman' + *caati* [sa:dhI] 'sex' = *peN-caati* [peNja:dhI] 'wife', *pun-* 'small' + *cirippu* [sirippï) 'laughter' = [pun'jirippï] 'smile' *cenh-* 'red' + *cuTar* [sUR'Ar] 'light' = *cenhcuTar* [senhjUR'Ar] 'sun'.

D. In short closed monosyllables the final consonant is geminated when followed by a word or morpheme beginning in a vowel; e.g., *kal* 'stone' + *uppu* 'salt' = *kalluppu* 'rock salt', *iv* 'this' + *uur* 'village', = *ivvuur* 'this village'.

In Classical Tamil numerous exceptions from this rule are sanctified by demands of metrics and tradition; e.g., *cey-* 'to do' + *-a* (inf. suff.) = *ceyya* / *ceya* 'to do', *un-* 'thou' + *-ai* (acc. suff.) = *unnai* / *unai* 'thee'.

E. Initial consonant of any word or morpheme is geminated when preceded by a short open monosyllable; e.g., *i* 'this' + *viiTu* 'house' = *ivviiTu* 'this house', *a* 'that' + *karai* 'bank' 'shore' = *akkarai* 'that bank', *e* 'which' + *pozhutu* 'time' = *eppozhutu* 'when', *ve-* 'hot' + *niir* 'water' = *venniir* 'hot water'.

F. The final bilabial nasal sonant / m / of any word or morpheme is changed into a velar, a medio-palatal or a dental nasal sonant when followed by a word or morpheme beginning in the consonant / *k* /, / *c* / or / *t* /, respectively; e.g., *maram* 'tree' + *-kaL* (pl. suff.) = *maramkaL* [mArAnggAL] 'trees', *uNNum* 'which (they) will eat' + *cooRu* 'rice' = *uNNunhcooRu* 'rice prepared for eating', *koTum-* 'bent', 'distorted' + *tamizh* 'Tamil' = *koTuntamizh* 'Colloquial Tamil'.

G. In composite words the final lateral sonants / *l* /, / *L* / of the preceding morpheme are changed into the nasal sonants / *n* / [n'], / *N* / respectively when followed by a morpheme beginning in / *m* /; e.g., *kal* 'stone' + *malai* 'mountain' = *kanmalai* 'rocky mountain', *muL* 'thorn' + *muTi* 'crown' = *muNmuTi* 'crown of thorns'.

H. In internal sandhi the final nasal sonants / *N* /, / *n* / of any morpheme are changed into / *T* /, / *R* / respectively when followed by a morpheme beginning in the consonant / *k* /, / *c* / or / t /; e.g., *maN* 'earth' + *kalam* 'vessel' = *maTkalam* 'earthen vessel', *maN* 'earth' + *cuvar* 'wall' = *maTcuvar* 'earthen wall', *maN* 'earth' + *palakai* 'plate' = *maTpalakai* 'unburnt brick', *pon* 'gold' + *kalam* 'vessel' = *poRkalam* 'gold vessel', *pon 'gold'* + *camkili* 'chain' = *poRcamkili* 'gold chain', *pon* 'gold' + *paaLam* 'ingot' = *poRpaaLam* 'bar of gold', 'bullion'.

Exceptions to this rule are:

(a) composite words with the co-ordinate semantic connection between components; e.g., *kaalkaikaL* [ka:lxAyxAL] 'hands and legs';

(b) the words *aaN* 'man', *peN* 'woman' and / *n* /-ending words denoting caste or tribe; e.g., *aaNkai* [a:NgAy] 'man's hand', *peNkai* [peNgAy] 'woman's hand', *paaNceeri* [pa:Nje:ri] 'panars' village';

I. In internal sandhi the final lateral sonants / *l* /, / *L* / of any morpheme are changed into the obstruents / *R* /, / *T* / respectively when followed by a morpheme beginning in / *k* /, / *c* / or / *p* /; e.g., *kal* 'stone' + *kari* 'wood charcoal' = *kaRkari* 'hard coal', *kal* 'stone' + *cuNNaampu 'lime'* = *kaRcuNNaampu* 'stone-lime', *kal* 'stone' + *paTi* 'step' = *kaRpaTi* 'stone stair', *aaL* 'man' + *kuuli* 'wages' = *aaTkuuli* 'wages of a workman', *aaL* 'man' + *cumai* 'burden' = *aaTcumai* 'cooly-load', *aaL* 'man' + *pali* 'oblation' = *aaTpali* 'human sacrifice'.

J. In internal sandhi the final sonants / *l* /, / *L* / of a preceding morpheme and the initial obstruent / *t* / of a subsequent morpheme may undergo substitution of the following types:

(a) in case sandhi / *l* / + / *t* / = / *RR* /, / *L* / + / *t* / = / *TT* /; e.g., *kal* 'stone' + *taLam* 'floor' = *kaRRaLam* 'floor of stone', 'pavement', *vaaL* 'sword' + *taanai* 'army' = *vaaTTaanai* 'company of swordsmen';

(b) in caseless sandhi (with a foregoing short monosyllable) / *l* / + / *t* / = / *RR* /; e.g., *cil-* 'small' + *taamaraippuu* 'lotus' = *ciRRaamaraippuu* rose';

(c) in verbal forms of the past tense / *l* / + /,*t* / = / *nR* /, / *l* /+ / *tt* / = / *RR* /, / *L* / + / *t* / = / *NT* /, / *L* / + / *tt* / = / *TT* /; e.g., kol- 'to kill'+ *-t-* = *konR-*,*kal-* 'to learn' + *-tt-* = *kaRR-*, *aaL-* 'to rule' + *-t-* = *aaNT-*, *keeL-* 'to hear' + *-tt-* = *keeTT-*.

K. In verbal forms of the past tense the following types of substitution take place when the past tense suffix *-t-* is joined to stems ending in / *T* / or / *R* /:

(a) / *T* / + / *t* / = / *TT* /; *e.g. viT- [vIR'-]* 'to leave' + **-t-** = *viTT-* [vITT-];

(b) / *R* / + / *t* / =/ *RR* /; e.g., *peR-* [peR-] 'to receive' + *-t-* = *peRR-* [pet't'(r)-].

L. In internal sandhi the final sonants / *N* /, / *n* / of a preceding morpheme and the initial obstruent / *t* / of a subsequent morpheme may undergo assimilation or substitution of the following types:

(a) in caseless sandhi (including verbal forms of the past tense) / *t* / is changed into / *T* / or / *R* / respectively; e.g., *eN-* 'eight' + *ticai* 'direction' = *eNTicaikaLilum* [yeNDIseyxALIlum] 'around', *tin-* 'to eat' + *-t-* =*tinR-*[tIn'd'(r)-], *ka(a) N-* 'to see' + *-t-* = *kaNT-* [kAND-];

(b) in case sandhi / *n* / + / *t* / = / *RR* /, / *N* / + / *t* / = / *NT* /; e.g., *pon* 'gold' + *takaTu* 'plate' = *poRRakaTu* [pOt't'(r)AxAR'ï] 'gold plate', *viN* 'sky' + *talam* 'place' = *viNTalam* 'heaven'.

§ 17. In Literary Tamil the initial consonants / *k* /, / *c* /, / *t* /, / *p* / may undergo gemination in external or internal sandhi following words or morphemes ending in vowels or the sonants / *y* /, / *r* /, / *zh* /; e.g., *yaanai* 'elephant' + *kaal* 'leg' = *yaanaikkaal* [ya:n'eykka:l] 'elephantiasis', *kiLi* 'parrot' + *ciRai* 'feather' =*kiLicciRai* [kILIccIRey] 'parrot's feather'.

There is a tendency in the modern literary language to pronounce such geminated stops in external sandhi as single stops (with gemination retained in spelling); e.g., *atai* 'it', 'that' (acc.) + *cey* 'do' = *ataic cey* [Adhey cey] 'do this'.

§ 18. Gemination of the initial consonants / *k* /, / *c* /, / *t* /, / *p* / is obligatory:

(a) Following words in the accusative case; e.g., *maampazhattaik koTu* 'give [me] a mango', *uLLataic col* 'tell the truth', *avanait toTaatee* 'don't touch him', *peeraaciriyaraip paarttaayaa?* 'have you seen [your] professor?'

(b) Following words in the dative case; e.g., *avanukkuk kaacillai* 'he has no money', *paatukaappukkuc celavu* 'expenditure on defence', *unakkut teriyumaa?* 'do you know?', vaazhvukkup pooraaTTam 'struggle for life'.

(c) In composite words (in internal case sandhi) when a nominal base is qualified by a preceding nominal base ending in a vowel; e.g., *cee* 'bull' + *kompu* 'horn' = *ceekkompu* 'bull's horn', *yaanai* 'elephant' + *kaal* 'leg' = *yaanaikkaal* 'elephantiasis', *kiLi* 'parrot' + *ciRai* 'feather' = *kiLicciRai* 'parrot's feather', *yaanai* 'elephant' + *talai* 'head' = *yaanaittalai* 'elephant's head', *malai* 'mountain' + *pakkam* 'side' = *malaippakkam* 'slope of mountain', *kaaTTu-* 'forest' + *puunai* 'cat' = *kaaTTuppuunai* 'wild cat', *tooTTattu-* 'garden' + *katavu* 'door' = *tooTTattukkatavu* 'wicket-gate',*mara-* 'tree' + peTTi'*box*' = *marappeTTi* 'wooden box', *vampu* 'uselessness' + *peeccu* 'talk' = *vampuppeeccu* 'idle talk', 'gossip'.

This rule does not operate following words with final / *u* / preceded by a single obstruent, a sequence of non-nasal sonant plus obstruent or a sequence of *x* plus obstruent; e.g., *varaku* 'millet' + *cooRu* 'porridge' = *varakucooRu* 'millet porridge', *teLku* 'flea' + *talai* 'head' = *teLkutalai* 'head of a flea', *exku* 'steel' + *kaTumai* 'hardness' = *exkukaTumai* 'hardness of steel'.

(d) Following verbal participles ending in *-i, -y, -ttu, -TTu, -RRu, -kku, -aa, -uu* and after the verbal participles *inRi* 'being unavailable', 'without', *anRi* 'being not so-and-so'; e.g., *collik koTukkiRaar* 'he teaches', *pooyp paarttaan* 'he went and saw', 'he went to see', *paTittuk koNTirukkiRaan* 'he is reading', 'he studies', *keeTTuk koLkiRoom* 'we request', *kaRRuk koLLa* 'to study', 'to study', 'to learn', *nakkuk koNTaan* 'he laughed',

uNNaac cenRaan 'he ate and went away', *uNNuuk koNTaan* 'he has eaten', *taamataminRip poo* 'go without delay'.

(e) Following infinitives in *-a*; e.g., *varac connaar* 'he told [him] to come', *paRavai poolap paRantaan* 'he flew like a bird'.

(f) Following negative pariciples in *-aa;* e.g., *ooTaak kutirai* 'the horse which won't run', *puriyaap punnakai* 'incomprehensible smile'.

(g) Following the pronouns *inta* 'this', *anta* 'that', *enta* 'which', *maRRa* 'another, *ellaa* 'all', the adverbs i(i)mku 'here', *a(a)mku* 'there', *u(u)mku* 'there', *emku* 'where', *yaamku* 'whither', *yaaNTu* 'where', 'whither', *ini* 'henceforth', *aNi* 'near', *aamka* 'thus', 'so', the adverbials *ippaTi, appaTi* 'thus', 'so', *eppaTi* 'how' and some other words; e.g., *intak kutirai* 'this horse', *antac col* 'that word', *entat teru* 'which street', *maRRap piLLaikaL* 'other children', *imkuk koNTuvaa* 'bring [it] here', *amkuc cenRaan* 'he went there', *inip pootum* 'now it is enough', *eppaTit terintatu?* 'how did [you] know [this]?', *appaTippaTTa* 'such'.

(h) Following verbal forms of the past tense 3rd person singular neuter in *-iRRu*; e.g., *kuuviRRuk koozhi* 'the hen chuckled', *paaTiRRup paRavai* 'the bird sang'.

(i) In compsite words formed of nominal bases followed by the verb *paTutal* 'to suffer'; e.g., *aacai* 'desire' + *paTutal* = *aacaippaTutal* 'to desire', *uru* 'form' + *paTutal* = *uruppaTutal* 'to take form', 'to be formed', *canteekam* 'suspicion' + *paTutal* = *canteekappaTutal* 'to suspect'.

(j) Following the nominative case of / *u* /-ending neuter nouns with penultimate geminates or two-stop clusters; e.g., *kokkup paRakkum* 'the stork flies', *nelluk kuttukiraaL* 'she is pounding paddy', *naTpuk kaaTTukiRaan* 'he manifests friendly feelings'.

(k) In caseless sandhi following neuter nouns consisting of one long open syllable or of two open syllables (either short or long); e.g., *tii* 'fire' + *peritu* 'a big object' = *tiip peritu* 'the flame is big', *viLa* 'wood-apple tree' + *kuRitu* 'a small object' = *viLak kuRitu* 'the wood-apple tree is small', *puRaak kaalai niiTTukiRatu* 'the pigeon stretches its leg', *taaraa* 'duck' + *ciRitu* 'a small object' = *taaraac ciRitu* 'the duck is small'.

This rule does not operate after the words *aa* 'cow', *maa* 'deer' and is optional after neuter nouns ending in *-i, -ii* or *-ai* (as *kiLi* 'parrot', *mii* 'top', *tinai* 'millet').

(l) In short monosyllables preceded in internal caseless sandhi by vowel-ending bases; e.g., *atu* 'it', 'that' + *-ku* (dat. suff.) *atukku* 'to it'.

(m) In the plural suffix *-kaL* when it is joined to [ï] -ending words with penultimate geminated stops or to words ending in long vowels or [*-u*]; e.g., *karuttu* 'thought' - *karuttukkaL*, *puRaa* 'pigeon' - *puRaakkaL*, *teru* 'street' - *terukkaL*.

§ **19.** Gemination of the intial consonants / *k* /, / *c* /, / *t* /, / *p* / is optional:

(a) In external sandhi following the imperative singular; e.g., *naTa(k) koRRaa* 'Walk on, Kotran', *ey(c) caattaa* 'Shoot, Sattan'.

(b) In caseless sandhi following neuter nouns ending in *-i(i)* or *-ai*; e.g., *kiLi(k) kuRitu* 'the parrot is small', *tinai(k) kuRitu* 'the grain of millet is small'.

(c) In internal sandhi after neuter nominal bases ending in the sonants / *y* /, / *r* /, / *zh* /; e.g., *veey* 'bamboo' + *kuzhal* 'pipe' = *veeykkuzhal* (or *veeymkuzhal*) 'bamboo pipe', *aar* 'bauhinia racemosa' + *kooTu* 'branch' = *aarkkooTu* (or *aarmkootu*) 'branch of bauhinia racemosa', *kiizh* 'bottom' + *kulam* 'descent' = *kiizhkkulam* (or *kiizhmkulam*) 'low origin'.

(d) In internal sandhi after Sanskrit nominal bases; e.g., *vaacuteevan* 'Vasudeva's son' + *kooTTam* 'temple' = *vaacuteeva(k)kooTTam* 'the temple of Vasudeva's son'.

(e) In derivative nouns formed by means of the suffixes *-kaaran* (masc.), *-kaari* (fem.); e.g., *vaNTi* 'cart' + *-kaaran* = *vaNTikkaran* 'carter', 'drayman', *tooTTam* 'garden', 'orchard'

+ *-kaaran* = *tooTTakkaaran* 'gardener', but *necavu* 'weaving' + *-kaaran* = *necavukaaran* 'weaver'.

(f) In external sandhi when the pronouns *pala* 'many', *cila* 'several', 'few' are reduplicated; e.g., *pala(p)pala* 'many', 'numerous', 'various', *cila(c)cila* 'several', 'some', 'a few'.

§ 20. Gemination of the initial consonants */ k /, / c /, / t /, / p /* is forbidden in all cases other than those listed in §§ 18-19, to wit:

(a) In external caseless sandhi following masculine or feminine nouns; e.g., *numpi ciRiyan* 'Nambi is small'.

(b) In external sandhi following nouns in the comitative case; e.g., *avan caattanooTu cenRaan* 'He went away with Sattan'.

(c) In case or caseless sandhi after /u/-ending nouns with a single obstruent, a non-nasal sonant plus an obstruent or *x* plus an obstruent in penultimate position; e.g., *teLku* 'flea' + *talai* 'head' = *teLkutalai* 'head of a flea', *exku* 'steel' + *kaTumai* 'hardness' = *exkukaTumai* 'hardness of steel', *naaku* 'cow' + *cevi* 'ear' = *naakucevi* 'cow's ear', *varaku* 'millet' + *cooRu* 'porridge' = *varakucooRu* 'millet porridge'.

In caseless sandhi gemination is also forbidden following */u/* -ending nouns with homorganic nasal-stop clusters in penultimate position; e.g., *kuramku peritu* 'the monkey is big'.

(d) In external sandhi following the pronouns *atu* 'it', 'that', *itu* 'it', 'this', *etu* 'what', *pala* 'many', *cila* 'several', 'few', *enna* 'which', *ettanai* 'how many', etc.; e.g., *itukaaRum* 'until now'.

(e) In composite numerals following the bases *oru-* 'one', *iru-* 'two', *aRu-* 'six', *e(e)zhu-* 'seven'; e.g., *orukaal* 'one day', 'once', *irupatu* 'twenty', *aRupatu* 'sixty'.

(f) In compositive words following verbal stems; e.g., *kuTi-* 'to drink' + *taNNiir* 'water' = *kuTitaNNiir* 'drinkable water', *aTi-* 'to hit' + *paTutal* 'to suffer' = *aTipaTutal* 'to be hit'.

(g) In caseless sandhi within composite words; e.g., *taay* 'mother' + *tantai* 'father' = *taaytantai* 'parents', *kaal* 'foot' + *kai* 'hand' = *kaalkai* 'hands and feet'.

(h) In external sandhi following finite forms of the verb (except the past tense 3rd person neuter singular in *-iRRu*); e.g., *ooTukiRatu kutirai* 'the horse runs', *ooTukinRana kutiraikaL* 'the horses run', *ooTaa kutiraikaL* 'the horses will not run'.

(i) In external sandhi following participles; e.g., *varukiRa kaalam* 'the coming time', 'the future', *kaaNaata kaaTci* 'an unseen scene'

The only exception here is made for initial obstruents of words used as postpositions qualified by participles; e.g., *iRanta* 'passed' + *kaN* 'place' = *iRantakkaN* 'when (one) passed', *kaavaa* 'which do(es)/did/will not protect' + *kaal* 'time' = *kaavaakkaal* 'when/if (one) do(es)/did/will not protect'.

(k) In external sandhi following adjectives; e.g., *nalla* 'good' + *paampu* 'serpent' = *nalla paampu* 'cobra'.

The adjective *cinna* 'small' is an exception: *cinnak kuzhantai* 'small child'.

(l) In external sandhi following verbal participles in *-tu, -ntu, -NTu, -nRu;* e.g., *terintukoNTeen* 'I came to know', *koNTupoonaan* 'he took [it] away', *ninRupooyiRRu* 'it stopped', *ceytukaaTTa* 'to show', 'to demonstrate'.

(m) In external sandhi following negative verbal participles in *-aa;* e.g., *illaapoonaal* 'if there is no'.

(n) In external sandhi following the particles *aa, oo, ee;* e.g., *teriyumaa teriyaataa* 'is it known or not'.

(o) In external sandhi following nouns in the vocative case; e.g., *koozhii koozhii vaa vaa (TPM, 61)* 'O hen, [little] hen, come here'; *civa civa! (NNU, 150)* 'Good gracious!'; *untii paRa! (T, 14, 1)* 'Shuttlecock, fly!'; *tamizhaa tuumkaatee (NTT, 1)* 'Tamilian, don't sleep'.

§ **21.** Euphonic increments in Literrary Tamil are used in inflection, derivation and composition of words (internal sandhi), as well as in phrases (external sandhi). The following phonemes and syllables may be used in the function of euphonic increments: *-a-, -am-, aRR-, -an-, -aam-, -u-, -ee-, -ai-, -tt-, -m-, -y-, -v-, -n-*.

A. The increment *-y-* is joined to words or morphemes, ending in *-i(i)* or *-ai,* when they are followed by a word or a morpheme with any vowel in initial position; e.g., *kaRi* 'curry' + *uppu* 'salt' = *kaRiyuppu* 'table salt', *nii* 'you' (sg.) + *ee* 'indeed' = *niiyee* 'you yourself', *malai* 'mountain' + *aruvi* 'stream' = *malaiyaruvi* 'mountain stream'.

Occasionally the increment *-y-* is also used after words, ending in *-ee* or *-oo;* e.g., *tee* 'tea' + *ilai* 'leaf' = *teeyilai* 'tea-leaf', *koo* 'king, + *il* 'place' = *kooyil* 'temple'.

B. The increment *-v-* is joined to words or morphemes, ending *-a(a), -u(u), -o* or *-au,* when they are followed by a word or a morpheme with any vowel in initial position; e.g., *vara* 'to come' + *illai* 'no' = *varavillai* '(one) didn't come', *mara-* 'tree' + *aTi* 'foot' = *maravaTi* 'wooden sandals' *palaa* 'jack tree' + *ilai* 'leaf' = *palaavilai* 'jack tree leaf', *naTu-* 'middle' = *elumpu* 'bone' = *naTuvelumpu* 'backbone', 'spine', *puu* 'flower' + *aracu* 'king' = *puuvaracu* 'rhododendron'.

Occasionally the increment *-v-* is also used after words or morphemes, ending in *-ee* or *-oo;* e.g., *cee* 'bull' + *uzhutatu* 'it ploughed' = *ceevuzhutatu* 'the bull pulled the plough', *koo* 'king' + *il* 'place' = *koovil* 'temple'.

The increment *-y-* is preferable after *ee*-ending words, the increment *-v-* is preferable after *oo*-ending words.

An exception to this rule is constituted by a number of / *a* /-ending words which occasionally lose their final vowel both in internal and external sandhi; e.g., *anta* 'that' + *aNTai* 'side' = *antaNTai* 'there', *uyiruLLa* 'living' + *aLavu* 'measure' = *uyiruLLaLavum* 'as long as (one) is alive' *kuLa-* 'pond' + *aampal* 'water lily' = *kuLaampal* 'pond water lily', *cetta* 'dead', *piRanta* 'born' + *iTam* 'place' = *cettiTamum piRantiTamum* 'the place where [people] die and are born again', *enta* 'which' + *enta* = *ententa* 'which' pl.), *colla* 'to speak' + *oN(N)aata* 'impossible' + *colloNaata* 'unspeakable'.

C. The increment *-tt-* is used in the singular of *am*-ending neuter nouns for joining oblique case suffixes to the base; e.g., *maram* (base: *mara-*) 'tree' - *marattai* (acc.).

The increment *-tt-* may optionally be used also when neuter nouns in *-am* come as the first component of composite nouns; e.g., *maram* 'tree' + *paal* 'juice' = *marattuppaal* 'toddy' (but *marappaal* 'caoutçhouc').

For similar purposes the increment *-tt-* is regularly used after neuter nominal bases in *-T, -R* which assimilate it in the following way: / *T* / + / *tt* / = / *TT* /, / *R* / + / *tt* / = / *RR* /; e.g., *viiTu* (base: *viiT-*) 'house' - *viiTTil* 'in the house' (loc.), *aaRu* (base: *aaR-*) 'river' - *aaRRooTu* 'with the river' (com.), *kaaTu* (base: *kaaT-*) 'forest' + *puunai* 'cat' = *kaaTTuppunnai* 'wild cat'.

D. The increment *-in-* is used optionally for joining case suffixes to nominal bases; e.g., *puRaa* 'pigeon' *-puRaavinar (acc,), pacu* 'cow' - *pacuvinaal* 'by the cow' (instr.), *maram* 'tree' - *marattiRku* 'to the tree'. The increment *-in-* is also used in deriving certain composite numerals; e.g., *pattu* 'ten' - *patinmuunRu* 'thirteen', *patinaayiram* 'ten thousand'.

E. The increment *-aRR-* is used in declension of the pronouns *ellaa* 'all', *cila* 'several', *pala* 'many', *iv(ai), uv(ai), av(ai)* 'they', ev(ai) 'which' (pl.n.); e.g., *cila* 'several' - *cilavaRRai* (acc.).

F. The increment *-an-* is used optionally in declension or case sandhi of neuter words; e.g., *mukam* 'face' - *mukattanai* (acc.), *atu* 'it', 'that' - *ataRku* (dat.), *onRu* 'one' – *onRanai* (acc.), *ceytatu* 'that which has/is done', 'doing' - *ceytatanaal* (instr.).

The increment *-an-* may optionally be used also in the past tense of the verb (following tense suffixes); e.g., *vantaan* / *vantanan* 'he came', *uyarntatu* / *uyarntanRu* 'it rose'.

G. The increment *-am-* is used in internal case sandhi in composite words when their second component has / *k* /, / *c* /, / *t* / or / *p* / in word-initial position, while their first component is represented by:

(a) an / *u* /-ending noun with a two-consonant cluster in penultimate position which denotes a tree or some other plant; e.g., *teekku* 'teak' + *kooTu* 'branch' = *teekkamkooTu* 'teak-tree branch', *veempu* 'margosa' + *tool* 'bark' = *veeppantool* 'margosa bark', *temku* 'cocoa-nut tree' + *kaay* 'fruit' = *temkamkaay* 'cocoa-nut';

(b) The nouns *eru* 'fertilizer', 'manure', *aaN* 'alangium lamarckii', *pull* 'phyllanthus reticulatus', *vaal* 'celastrus paniculata', *veel* 'acacia'; e.g., *puul* + *kooTu* = *puulamkooTu* 'branch of phyllanthus reticulatus'.

Idiomatically the increment *-am-* is also used with a number of other nouns; e.g., *mullai* 'jasmine' + *puRavam* 'forest' = *mullaiyampuRavam* 'jamine thicket', *aTuppu* 'stove', 'oven' + *karai* 'edge', 'brink' = *aTuppamkarai* 'side of the oven', 'kitchen', *aaRu* 'river' + *karai* 'bank' = *aaRRamkarai* 'riverside'.

Some of such nouns with *-ai* in final position lose it before joining *-am-;* e.g., *aavirai* 'cassia' + *veer* 'root' = *aaviramveer* 'cassia root', *panai* 'palm' + *toopu* 'grove' = *panantoopu* 'palm grove'.

Besides, the increment *-am-* is optionally used with the nouns *puLi* 'tamarind', *piir* 'sponge-gourd', *kumizh* 'coomb teak'; e.g., *puLi* 'tamarind' + *kaay* 'fruit' = *puLiamkaay* 'fruit of the tamarind'.

H. The increment *-m-* is used in internal sandhi when words or derivational suffixes with initial / *k* /, / *c* /, / *t* /, / *p* / are joined to bases, ending in vowels of the sonants / *y* /, / *r* /, / *zh* /; *ai-* 'five' + *-tu* (sg. n. suff.) = *aintu*, *ce-* 'red' + *koTi* 'flag' = *cemkoTi* 'red banner', *kaayaa* 'bilberry' – + *puu* 'flower' = *kaayaampuu* 'bilberry flower', *puLi* 'sourness' + *tayir* 'curds' = *puLintayir* 'sour curds', *puu* 'flower' + *coolai* 'grove' = *puunhcoolai* 'flower garden', *veey* 'bamboo' + *kuzhal* 'pipe' = *veeymkuzhal* 'bamboo pipe', *kuur-* 'sharp' + *kaN* 'eye' = *kuurmkaN* 'keen eye', *paazh* 'ruin' + *puRam* 'side' = *paazhmpuRam* 'devastated area'.

In most composite words the increment *-m-* is optional.

I. The increment *-aam-* is used in a number of composite words (sanctioned by the idiom) for joining the second component which has / *k* /, / *c* /, / *t* / or / *p* / in word-initial position: e.g., *maN* 'earth' + *kaTTi* 'clod' =*maNNaamkaTTi* 'earth clod', *puRRu* 'ant-hill' + *cooRu* 'boiled rice' = *puRRaanhcooRu* 'termites in an ant-hill'.

J. The increment *-u-* is used in internal sandhi:

(a) in declinable words (except those with *-i(i)*, *-ai* in final position) when the dative case suffix is joined; e.g., *avan* 'he' - *avanukku* 'to him', *uur* 'village' - *uurukku* 'to the village', *puRaa* 'pigeon' - *puRaavukku* 'to the pigeon';

(b) in words with an obstruent or a consonant cluster in base final position when the plural suffix *-kaL* is joined; e.g., *viiTu* [vi:R'ï] 'house' - *viiTukaL* [vi:R'uxAL] 'houses' *paaTTu* [pa:TTï] 'song' - *paaTTukkaL* [pa:TTukkaL] 'songs', *aaNTu* [a:NDï] 'year' - *aaNTukaL* [a:NDuxAL] 'years';

(c) in verbal stems which end in an obstruent or a consonant cluster when a suffix with an initial consonant is joined; e.g., *peec-* 'to speak' + *-tal* = *peecutal* 'speaking', *vaamk-* 'to buy' - *vaamkukiRaan* 'he buys'.

Sonant-ending stems take this increment optionally: *col-* 'to speak' - *col(lu)kiReen* 'I speak';

(d) in Modern Tamil optionally in consonant-ending words; e.g., *col* / *collu* 'word', *pul* / *pullu* 'grass', *naaL* / *naaLu* 'day', *kaN* / *kaNNu* 'eye'.

K. The increment *-a-* is used in the dative case of the pronouns *yaan, naan* 'I', *yaam, naam* 'we' *nii, (sg.) niir (pl.)* 'you', *taan* 'oneself', *taam* 'themselves' when the case suffix is joined to the base; e.g., enakku 'to me', *namakku, emakku* 'to us', *unakku* (sg.), *umakku* (pl.) 'to you', *tanakku* 'to oneself', *tamakku* 'to themselves'.

L. The increment *-ee-* is used in internal sandhi in composite words when their components denote number, measure or quantity; e.g., *onRu* 'one' + *kaal* 'quarter' = *onReekaal* 'one and a quarter'.

The increment *-ee-* is not used if the word *arai* 'half' becomes one of the components of the composite word; e.g., *arai* 'half' + *kaal* 'quarter' = *araikaal* 'one eighth', *onRu* 'one' + *arai* 'half' = *onRarai* 'one and a half'.

M. The increment *-ai-* is used in internal sandhi in a few words with final / *u* / preceded by homorganic nasal-stop clusters; e.g., *anRu* 'that day' + *-ku* (dat. suff.) = *anRaikku* 'then', 'on that day', *inRu* 'this day' + *tinam* 'day' = *inRaittinam* 'this day', 'today'.

N. The increment *-n-* [-n-] is used in internal sandhi of verbal forms when personal or any other suffixes with initial vowel are joined to the past tense suffix *-i-*; e.g., *nookk-* 'to look' - *nookkinaaL* 'she looked', *uNTaa-* 'to come into existence' - *uNTaayiRRu* 'it came into existence', *ezhut-* 'to write' - *ezhutinaal* 'if (one) writes'.

§ **22.** There are a number of sandhi rules which operate in classical Tamil in addition to those described in § 21. These are as follows:

A. Both in internal and external sandhi the final vowel vowel /-u/ [-ï] of any word is changed into *-i[-ⁱ]* when followed by a word with the sonant *y-* in initial position; e.g., *naaku* 'youth' + *yaapu* 'affection' = *naakiyappu* [na:xⁱya:ppï] 'affection of youth', veNkooTu 'white task' + *yaanai* 'elephant' = *veNkooTTiyaanai* [veNgo:TTⁱya:n'ey] 'white-tasked elephant'

B. In external sandhi the final sonant / *m* / of the words *em, nam* 'our', *num* 'your', *tam* 'one's own' is changed into /nh/, /n/ [n] when followed by a word with /nh/ or /n/ [n] in initial position; e.g., *nam* + *nuul* = *nannuul* [nAnnu:l] 'our book', *tam* + *nhaaN* = *tanhnhaaN* 'one's string'.

C. In external sandhi the final sonant / *m* / of any di- or polysyllabic word is dropped when followed by a word with /m/ or /n/ in intial position; e.g., *mutalaam* 'first' + *maatam* 'month' = *mutalaamaatam* 'the first month' *maram* 'tree' + *niiNTatu* 'it grew long' = *maraniiNTatu* 'the tree grew'.

D. Both in internal and external sandhi the final sonant of the words *kavaN* 'sling', *paraN* 'watch-tower', *kuyin* 'cloud', *teen* 'honey' is left unchanged when followed by an obstruent; e.g., *kavaNkal* 'stone cast by a sling', *kavaNkaaran* 'slinger', *paraNkaal* 'pillar of a watch-tower', *kuyinkuzhaam* 'flock of clouds', *teenkuzhampu* 'sweet gruel'.

Besides, the final sonant of the word *teen* 'honey' may optionally be dropped or partially assimilated in point of articulation by the initial obstruent of the following word in internal sandhi: *teemalar* 'a flower full of honey', teekkuTam / teemkuTam 'a pot of honey'. In the word *teeniRaal* / *teettiRaal* 'honeycomb' the increment *-tt-* may optionally be used.

E. The final sonant of the words *eN* 'sesame', *caaN* 'span' is changed into / *T* / before obstruent consonants both in case and caseless sandhi; e.g., *caaTkool* 'span measure', *eTkaTitu* 'sesame grain is hard'.

F. In external sandhi the final sonant / *n* / of the words *en* 'my', *tan* 'one's own' may optionally be changed into / *R* / when followed by a word with / *k* /, / *c* / or / *p* / in initial position; e.g., *tan* + *pakai* = *tanpakai* / *taRpakai* 'one's enemy', *en* + *pakai* = *enpakai* / *eRpakai* 'my enemy'.

G. In external caseless sandhi the sonants / *l* /, / *L* / may optionally be changed into / *R* / or / *T* / respectively when followed by a word with / *k* /, / *c* / or / *p* / in initial position; e.g., *kal kuRitu* / *kaR kuRitu* 'the stone is small', *muL kuRitu* / *muT kuRitu* 'the thorn is small'.

This alternation is obligatory in the words *cel* 'cloud', *col* 'word', *kol* 'blacksmith', *nel* 'paddy'; e.g., *neR kaTitu* 'rice grain is hard', *ceR peritu* 'the cloud is big'.

H. In caseless sandhi (both internal and external) the final sonants / *l* /, / *L* / of short monosyllables and the initial obstruent / *t* / of the following word are changed into / *RR* / or / *xR* /, / *TT* / or / *xT* / respectively; e.g., *pal-* 'many' + *tuLi* 'drop' = *paxRuLi* 'the Pahruli river', *kal* 'stone' + *tiitu* 'something bad' = *kaRRiitu* 'the stone is bad', *muL* 'thorn' + *tiitu* = *muxTiitu*/*muTTiitu* 'the thorn is bad'.

In bases other than short monosyllables /*l*/ + /*t*/= /*R*/. / *L* / + / *t* / = / *T* /; e.g., *oompal* 'protection' + *talai* 'superiority' = *oompaRalai* 'protection is most important', *naaL* 'day' + *tooRum* 'each' = *naaTooRum* 'every day'.

Several words with the final sonant / *l* / preceded by / *aa* / constitute an exception to this rule; e.g., *paal tiitu* 'milk is harmful'.

In verbal nouns the final sonant / *l* / may optinally be changed into / *R* / when followed by / *k* /, / *c* / or / *p* / of the following word; e.g., *aaTal* 'dancing' + *ciRantatu* 'it was excellent' = *aaTal ciRantatu*/*aaTar ciRantatu* 'the dance was excellent'.

I. In external caseless sandhi the final sonants / *N* /, / *n* / of any word assimilate the initial obstruent / *t* / of the following word in point of articulation; e.g., *veN-* 'white' + *teekku* 'teak' = *veNTeekku* 'ben-teak', *pon* + *tiitu* = *ponRiitu* 'gold is evil'.

In external case sandhi assimilation is reciprocal: / *N* / + / *t* / = / *TT* /, / *n* / + / *t* / = / *RR* /; e.g., *kaTalinkaN* 'in the sea' + *tirai* 'wave' = *kaTalinkaTTirai* 'waves in the sea'.

J. Both in internal and external sandhi the final sonants / *N* /, / *l* /, / *L* / / *zh* /, / *n* / [n'] of any word are dropped when followed by a word with initial / *n* / [n] which is changed into a nasal sonant of the corresponding articulation, i.e., / *n* / [n'] after / *l* /, / *n* / [n'] or / *N* / after / *zh* /, / *L* /, / *N* /; e.g., *nuul* 'thread' + *naazhi* 'pipe' = *nuunaazhi* [nu:n'a:zhI] 'weaver's shuttle', *pul* 'grass' + *niRam* 'colour' = *punniRam* [pUn'n IRAm] 'grass colour' *mun* 'fore-part' + *naaL* 'day' = *munnaaL* [mUn'n'a:L] 'former day', *iruL* 'darkness' + *naaL* = *iruNaaL* 'new moon', *muL* 'thorn' + *nilam* 'land' = *muNNilam* 'place covered by thorny bushes', *vaazh-* 'to live' + *naaL* 'day' = *vaaNaaL* 'lifetime', *puuN-* 'to put on' + *nuul* 'thread' = *puuNuul* 'sacred string'.

K. In caseless sandhi the final sonant of the words *iv* 'they', 'these', uv, av 'they', 'those', *ev* 'which' (pl. n.) is changed:

(a) into *x* when followed by an obstruent; e.g., *av* + *kaTiya* = *axkaTiya* 'they are hard';

(b) into a homogenous nasal sonant when followed by a word with any nasal sonant in initial position; e.g., *iv* + *nhanam* = *inhnhaanam* 'they are [full of] wisdom'.

L. In internal or external sandhi the final dental nasal sonant of the word *verin* [verin] 'back' is either assimilated in point of articulation by the initial obstruents *k* /, / *c* /, / *p* / of the following word, or dropped altogether with the following obstruent geminated; e.g., *verin* + *puRam* = *verimpuRam*/*verippuRam* 'back'.

M. In external sandhi the initial consonants / *k* /, / *c* /, / *t* /, / *p* / may optionally be geminated following the pronoun *utu* 'it', 'that' or the adverb *yaamku* 'how'; e.g., *utu(k) kaaN* 'look at it', *yaamku(c) cenRaan* 'how did he go?' [On *yaamku* 'where' cf. § 18-G.]

N. The increment *-tt-* may optionally be used in declension of the nouns *azhan* 'dead body', *maka* 'child', *nilaa* 'moonlight' in the singular; e.g., *azhan* - *azhaninai* / *azhattai* (acc.).

O. The increment *-aRR-* is used in internal sandhi of the pronouns *ellaa* 'all', *cila* 'several', 'few', *pala* 'many', *iv(ai)* 'they', 'these', *av(ai), uv(ai)* 'they', 'those', *ev(ai)* 'which' (pl. n.) when they come as the first component of a composite word; e.g., *avaiyaRRukkooTu* 'their horns'.

P. The increment *-u-* is added to the nouns *iim* 'place of cremation', *urum* 'thunder', *kam* 'blacksmith's work', *tev* 'hostility', *min* 'flash', *pin* 'plaiting', 'interlacing', *pan* 'cotton', *kan* 'work', *maN* 'earth', 'soil', *val* 'strength', 'ability', *vaL* 'abundance', *puL* 'bird', *tuL* 'jump', etc., when they are followed in caseless sandhi by any initial consonant except *y-* ; e.g., *kam +kaTitu* = *kammuk kaTitu* 'the blacksmith's work is hard', *urum* + *valitu* = *urumu valitu* 'the thunder-clap is strong', *tev* + *maaNTatu* = *tevvu maaNTatu* 'the enmity ceased'.

Q. The increment *-a-* is used (often optionally) in a number of composite words determined by the idiom; e.g., *uri* 'half of a measure' + *uppu* 'salt' = *uriyavuppu* 'a half-measure of salt', *taazh* 'lock' + *kool* 'stick' = *taazhakkool* 'key', *tamizh* 'Tamil' + *nuul* 'book' = *tamizhanuul* 'Tamil book', *puLi* 'tamarind' + *ilai* leaf' = *puLiyavilai* 'leaf of tamarind'.

R. The increment *-att-* (followed by the increment *-u-* before consonants) is used optionally:

(**a**) preceding the postposition *kaN* 'in', 'on' in *a(a)*-ending nouns which denote plants; e.g., *viLa* 'wood-apple tree' *+kaN* = *viLavattukkaN* 'on a wood-apple tree', *palaa* 'jack-tree' + *kaN* = *palaavattukkaN* 'on a jack-tree';

(**b**) in the nouns *pani* 'rainy season', *vaLi* 'air', *mazhai* 'rain', *viN* 'sky', *veyil* 'sunshine', *iruL* 'darkness' when they are followed by verbal forms in external sandhi; e.g., viNNattuk koTkum 'it will appear in the sky'.

S. The increment *-iRR-* (followed by the increment *-u-* before consonants) is used optionally:

(**a**) in declining the pronouns *ivai* 'they', 'these', *avai, uvai,* 'they', 'those', *evai* 'which' (pl. n.); e.g., *avai* - *avaiyiRRai* 'them' (acc.);

(**b**) in the numeral *pattu* 'ten' when it comes as a foregoing component of a composite word or when it is reduplicated; e.g., *patiRRuppattu* 'ten tens', 'hundred'.

T. The increment *-av-* is used optionally in finite forms of the verb when suffixes of the 2nd person are joined (in internal sandhi) to suffixes of the past or the future tense; e.g., *viri-* 'to spread' - *virittavai* 'you (sg.) spread', *peyar-* 'to remove' - *peyarppavai* 'you (sg.) will remove', *kaaN-* 'to see' - *kaNTavir* 'you saw'.

U. The increment *-ik-* is used optionally in finite forms of the verb when the 1st person plural suffix *-um* is joined (in internal sandhi) to suffixes of the past tense; e.g., *kaaN-* 'to see' - *kaNTikum* 'we saw', *peR-* 'to receive' - *peRRikum* 'we received'.

V. The increment *-(u)n-* [-(u)n-] is used in nonfinite forms of the verb when personal suffixes or the participial suffix *-a* is joined (in internal sandhi) to a verbal stem; e.g., *tak-* 'to fit' - *takuna* 'which will fit', *aRi-* 'to know' - *aRiyunam* 'we who will know', aRinai 'thou who wilt know'.

W. Vowel lengthening is a case of internal sandhi in Classical Tamil. The optional lengthening of vowels may occur:

(**a**) in composite nouns when di- or polysyllabic bases of *am*-ending neuter nouns are joined to nouns with the initial vowel *a(a)-*; e.g., *maram* 'tree' + *aTi* 'foot' = *maraaaTi* 'wooden shoe(s)', *kuLam* 'pond' + *aampal* 'lily' = *kuLaaaampal* 'water-lily',

(b) in composite nouns when the foregoing component consists of one long open syllable or two open syllables (one short and one long); e.g., *tuu* 'strength' + *kuRai* 'lack' = *tuuukkuRai* 'weakness', 'lack of strength', *iraa* 'night' + *pakal* 'day' = *iraaappakal* 'day and night';

(c) to preserve measure in poetry; e.g., *pazhu* 'devil' - *pazhuuu*.

§ 23. Many sandhi rules of Literary Tamil keep operative in Colloquial Tamil too (as those set forth in §§ 16 A-F, 18-20, 21 A-D, G-L, N), but rules formulated in §§ 16 G-J, 21 E-F, 22 completely got out of use. Other rules got modified and amplified following the development of assimilation in the colloquial language.

A. In nouns with final *-R* [-r] in the base this consonant is completely assimilated by the increment *-tt-* in oblique cases; e.g., *aaRu* (base: *aaR-* [a:r-]) 'river' - *aatte* (acc.).

B. In the past tense of verbs with stem-final-*R* [-r] or *-n* [-n] *R + t = tt, n + t = nn;* e.g., *peR-* 'to receive' + *-t-* = *pett-*, *tin-* 'to eat' + *-t-* =*tinn-*.

C. In internal sandhi the final nasal sonants */ N /, / n / [n']* of nominal bases and verbal stems are generally assimilated in point of articulation by initial obstruents of subsequent morphemes; e.g., *en-* 'to say' - *emkiRee* (cf. lit. *enkiRaay*) 'you (sg.) say', *eN-* 'eight' - *empatu* (cf. lit. *eNpatu*) 'eighty', *tin-* - *timka* (cf. lit. *tinka*) 'to eat', *poNNu* (base: *poN-*) 'woman' + *piLLe* 'child' = *pompiLLe* 'girl'.

D. In internal sandhi the final sonants */ r /, / l /, / L /* of nominal bases and verbal stems generally get completely assimilated by geminated initial obstruents of subsequent morphemes; e.g., *keeL-* 'to ask' - *keekkiRaan* (cf. lit. *keeTkiRaan*) 'he asks', *paar-* 'to see' - *paappaan* (cf. lit. *paarppaan*) 'he will see', *naalu* (base: *naal-*) 'four' - *naappatu* (cf. lit. *naaRpatu*) 'forty'.

E. In internal sandhi consonant clusters on morpheme boundaries are generally eliminated as a result of complete assimilation; e.g., *taappaa* (cf. lit. *taazhppaaL*) 'lock', *vekkam* (cf. lit. *veTkam*) 'bashfulness', *muuNu* (cf. lit. *muunRu*) 'three' *mammaTTi* (cf. lit. *maNveTTi*) 'spade', *okkaaru* (cf. lit. *uTkaar*) 'sit down'.

F. The increment *-tt-* is used in oblique cases of the pronoun *ellaa* 'all'; e.g., *ellaattaiyum* (acc.).

G. the increment *-ai-* in *anRaikku* 'on that day', *inRaikku* 'today' is changed into *-e-* [-E-] / *-a-* [-8-] *-i-* [-i-]; e.g., *annekki* [An'n'Ekki] / *annakki* [An'n'8kki] / *annikki* [A'n'nikki].

H. In composite words whose components may also be freely used outside composition no assimilation generally occurs in internal sandhi (contrary to what is observed in such cases in Literary Tamil); e.g., *kaTalkarai* [kAR'8lkArE] (cf. lit. *kaTaRkarai)* 'seashore', *meelkaNTa* [me: lkANDE] (cf. lit. *meeRkaNTa)* 'above-mentioned; *maantool* [ma:n'to:l] (cf. lit. *maanRool)* 'deerskin', *uLnaakku* [ULna:kki] (cf. lit. *uNNaakku)* 'uvula', *pulnuni* [pUlnUn'I] (cf. lit. *punnuni)* blade of grass'.

I. In external sandhi omission of one (commonly the first) of the meeting vowels in spoken chain is much more frequent in Coloquial Tamil than in the literary language; e.g., *omka* 'your' + *ammaa* 'mother' = *omkammaa* 'your mother', *omaka* 'your' + *uuru* 'village' =*omkuuru* 'your village', *caappiTa* 'to eat' + *illee* 'no' = *caappiTallee* '(one) didn't eat', *enna* 'what' + *aTaa* 'hey' + *ennaa* 'if (one) says' = *ennaTaannaa* 'on the contrary', *illee* 'no' + *appaa* 'father' = *illeppaa,* etc.

MORPHOLOGY

§ 24. There are ten parts of speech in Modern Tamil, viz., nouns, numerals, pronouns, adjectives, verbs, adverbs, particles, imitative words, echo-words, and interjections.

There are no adjectives in Classical Tamil, but there is one more part of speech there, viz., personal nouns.

Colloquial Tamil does not differ from Modern Literary Tamil in the number and nature of parts of speech.

NOUNS

§ 25. Tamil nouns possess categories of gender, number and case.

The category of nominal gender is lexical-grammatical. Lexically it is connected with the semantics of nouns, whereas grammatically it is expressed in coordination for gender between verbal forms of the 3rd person, pronouns and other gender words, on the one hand, and nouns, on the other.

The categories of number and case are purely grammatical.

GENDER

§ 26. Tamil nouns fall into two lexical classes. The superior class comprises nouns which denote human and anthropomorphic beings; the rest, i.e., nouns which denote animals, inanimate objects and absract notions belong to the inferior class.

Nouns of the superior class in accordance with the sex of beings they denote are divided into two genders, masculine and feminine. Nouns of the inferior class are of the neuter gender. Thus, e.g., among nouns of the superior class *aaN* 'man', *teevan* 'god' are masculine, *peN* 'women', *teevi* 'goddess' are feminine, whereas the nouns *yaanai* 'elephant', *maram* 'tree', *urimai* 'right', which belong to the inferior class, are neuter.

Proper names of human beings and anthropomorphic personages of mythology and literature are either masculine (*cokkalimkam* 'Chokkalingam', *raaman* 'Rama', *civan* 'Siva') or feminine (*intiraa* 'Indira', *lakshmi* 'Lakshmi', *kaaLi* 'Kali'), respectively. Names of inanimate objects and notions are neuter; e.g., *intiyaa* 'India', *cennai* 'Madras'.Exceptions are possible in regard to nouns of the superior class used as proper names of inanimate objects; e.g., *eepral mutal veLivarukiRaan "cooshalisT" (tamizh vaara eeTu) (J, 29.3.70, 4)* "Socialist" (a weekly in Tamil) starts being published in April'.

The nouns *kuzhantai, piLLai, makavu* 'child' as a rule belong to the neuter gender. In certain cases, however, they may also be either masculine or femine, depending on the sex of the child spoken of; e.g., *azhutatu kuzhantai (JSK, 182)* 'The child wept'; *kuzhantai vicaalam tan takappanaariTam varukiRaaL (NNU, 14)* 'The girl Vishalam comes near her father'.

On the contrary, some masculine or feminine nouns may become neuter if it is stressed that they are used to denote small children; e.g., *lakshmikku munnaal piRanta talaiccan piRanta pattu naaTkaLukkuLLeeyee pooyviTTataam* (JAS, 121) 'The first child born before Lakshmi seems to have died within ten days after his birth'; *koovintaraavin peN teempik koNTiruntatu (JAS, 119)* 'Govinda Rao's daughter sobbed'.

The nouns *cuuriyan* 'sun', *cantiran* 'moon' and names of other celestial bodies are simultaneously names of gods and belong to the masculine gender; e.g., *uNmaic cantiran utayamaavaan (RA, 24)* 'The sun (lit. the moon) of truth will arise'.

Polysemantic nouns denoting human beings in one meaning and objects or notions in other belong to the common gender. In such nouns coordination in gender with finite verbs or pronouns depend on the meaning in which they are used in each case. For example, the word *eezhai* has the meanings 'stupidity', 'a poor man' and 'a poor woman' and may be used as a noun of the neuter, masculine or feminine gender respectively; e.g., *avan Ranmai yeezhait tanmaiyoo villai? (KT, 55)* 'Stupidity is his essence, isn't it?'; *eemuR Ravarinum eezhai tamiyanaayp pallaar pakaikoL pavar (K, 873)* 'He who, being alone, incurs the hatred of many is more infatuated than even mad men'; *unnaal piNamaakkappaTTaaL oru eezhai (AR, 207)* 'A wretched woman has died because of you'.

Semantic change or metaphorization may lead to corresponding modifications in the gender quality of a noun; e.g., *maarikku malaikkaayccal vantuviTTatu. atil avaL tappippizhaittaaL... aaL maTTum elumpum toolumaaka aakiviTTaaL (RPP, 79)* '[When] Mary fell ill with mountain fever, she managed to survive, but she (lit. the man) turned into a bag of bones'; *paavi imku etaRkaaka vantaaL? (RT, 18)* 'Why did this wretch (lit. sinner) come here?'; *avan oru muraTu (KON, 82)* 'He is a rude fellow (lit. roughness)'; *cuntarattin tantai viira caivam (JSK, 36)* 'Sundaram's father is a lingayat (lit. lingayat sect)'.

In the plural the masculine and feminine genders are not distinguished and are replaced by the epicene gender. The neuter gender retains its distinction from the epicene. Exceptions may be found in some substandard dialects which have separate masculine and feminine forms in the plural (cf. § 28).

NUMBER

§ 27. In Tamil nouns distinguish two numbers, the singular and the plural. The singular number for the most part has no special suffixes and is characterized by the absence of any suffixes of the plural; e.g., *aaL* 'man', *peN* 'woman', *naay* 'dog', *kal* 'stone', *karuttu* 'thought'. The only exception is constituted by masculine nouns in *-an*, their final *-n* being a suffix of the singular number; e.g., *naNpan* 'friend', *manitan 'man'* 'person'.

The plural of nouns is formed by adding plural suffixes to the singular nominative or to the base of a noun. There are four plural suffixes in Modern Tamil, to wit, *-kaL, -r- -aar, -maar.*

The suffix *-kaL* is joined to the singular nominative of all nouns except masculine nouns ending in *-an*; e.g., *aaL* 'man' - *aaTkaL; peN* 'woman' - *peNkaL, naay* 'dog' - *naaykaL, kaaTu* 'forest' - *kaaTukaL, kal* 'stone' - *kaRkaL, maram* 'tree' - *maramkaL, uNmai* 'truth' - *uNmaikaL, makaan* 'great man' - *makaankaL.*

The initial consonant of the suffix *-kaL* is geminated when it is joined to words with final *-u* [ï] preceded by a geminated obstruent, to *u*-ending disyllabic words with a short open initial syllable, or to words with a long vowel in final position; e.g., *paaTTu* 'song' - *paaTTukkaL, teru* 'street' - *terukkaL, puRaa* 'pigeon' - *puRaakkaL, puu* 'flower' - *puukkaL.*

Exceptions are constituted by borrowed words; e.g., *stirii* 'woman' - *stiriikaL, jantu* 'animal' -*jantukkaL.*

In the modern literature and press the rule of geminating the initial consonant of the suffix *-kaL* is not always observed; e.g., *cirippukaL (JSP, 218)* 'bursts of laughter', *viLakkukaL (JUT, 87)* 'lamps, *paaTTukal (AR, 72)* 'songs', *tooppukaL (AR, 72)* 'orchards', *kaNakkukaL (NPM, 84)* 'accounts'. Such practice is substandard.

The plural suffix *-r* replaces the singular suffix *-n* in masculine nouns in *-an*; e.g., *naNpan* 'friend' - *naNpar, manitan* 'man' - *manitar.*

The masculine noun *paiyan* 'boy' has no plural form in *-r*. Its plural is formed by means of the suffix *-kaL* joined to the singular nominative: *paiyankaL* 'boys'.

Idiomatically the suffix *-kaL* may also occur with some other masculine nouns in *-an;* e.g., *makaa keTTikkaarankaL intap pacamkaL (JCN, 20)* ' These urchins are very shrewd'; *enakku naanku aNNankaL (NNU, 74)* 'I have four elder brothers'.

Similarly the plural suffix *-r* may sometimes occur with nouns which do not generally take it; e.g., *emka aNNaar ninaivaa (JOM, 189)* 'In memory of my elder brother...'

The noun *makan* 'son' has no form in the plural. Instead of it the word *makkaL* 'children', the plural form of the word *makavu* 'child', is commonly used.

The plural suffix *-aar* is joined to the nominative singular of masculine and feminine nouns, mostly kinship terms; e.g., *takappan* 'father' - *takappanaar, taay* 'mother' - *taayaar*. The suffix *-aar* is used with a restricted number of nouns sanctioned by the idiom. Words with the suffix *-aar* are frequently used in the sense of honorific singular forms; e.g., *taayaar* 'mother', *ammaiyaar* 'lady', *manaiviyaar* 'wife', *kizhavanaar* 'old gentleman', *piracamkiyaar* 'orator'.

The plural suffix *-maar* also occurs in a restricted number of masculine and feminine nouns, mostly kinship terms, and is joined to the nominative singular. Words with the suffix *-maar* have honorific meaning, but contrary to those with the suffix *-aar,* cannot express the singular number; e.g., *taay* 'mother'- *taaymaar, tampi* 'younger brother' - *tampimaar, takappan* 'father' - *takappanmaar, aNNan* 'elder brother' - *aNNanmaar, kaNavan*

'husband' - *kaNavanmaar, manaivi* 'wife' - *manaivimaar, campanti* 'relative' - *campantimaar, aacaari* 'schoolmaster' - *aacaarimaar, parikaari* 'physician' - *parikaarimaar.*

Widespread in Modern Tamil are pleonastic plurals of masculine nouns in *-an* formed by adding the plural suffix *-kaL* to the plural suffix *-r*; e.g., *naNparkaL* 'friends', *manitarkaL* 'people'. As pleonastic plurals prevail in the modern literary language, plurals in *-r* are more frequently used now in the sense of honorific singulars; e.g., *ezhuttaaLar* 'writer', *piratamar* 'prime minister', *peeraaciriyar* 'professor'. In the modern literary language singular forms in *-n* have developed an additional meaning of familiarity and disrespect and, being parallel to *nii* 'thou', 'you' (sg.), can only be used to denote intimate friends of the speaker and other participants of the coversation or to express disregard. Some of such nouns cannot be used in the singular form at all (as, e.g., *piratamar* 'prime minister', *peeraaciriyar* 'professor').

Occasionally plural nouns in *-aar, -maar* also take a pleonastic plural suffix *-kaL*; e.g., *taayaarkaL* 'mothers', *takappanaarkaL* 'fathers', *taaymaarkaL* 'mothers', *aNNanmaarkaL* 'elder brothers', *tampimaarkaL* 'younger brothers', *kaNavanmaarkaL* 'husbands', *manaivimaarkaL* 'wives', *vakkiilmaarkaL* 'lawyers', *paatirimaarkaL* 'priests', *mantirimaarkaL* 'ministers'. The suffix *- maar* may also be added to nouns which already have the plural suffix *-kaL*; e.g., *kuru 'a guru' – kurukkaLmaar/kurukkaNmaar.*

There is one more plural suffix *-ir* in Classical Tamil. It is used with several masculine and femimine nouns; e.g., *makaL* 'daughter' - *makaLir* (also: *makaLaar*), *peNTu* 'woman' - *peNTir* (also: *peNTukaL*), *putteeL* 'god' - *putteeLir, keeL* 'relative' - *keeLir.*

§ 28. In Colloquial Tamil the plural number is formed by means of the suffix *-mka* [-ngE] joined to the nominative singular; e.g., *aaLu* 'man' - *aaLumka, poNNu* 'woman' - *poNNumka, naayi* 'dog' - *naayimka, kallu* 'stone' *-kallumka, naNpan* 'friend' - *naNpamka, manitan* 'man' - *manitamka, pacu* 'cow' - *pacumka, paaTTu* 'song' - *paaTTumka, mantiri* 'minister' - *mantirimka.* When followed by a vowel (as in oblique cases or before particles) the plural suffix takes the form of *-mkaL* [-ngh(8)L]; e.g., *aaLumkaLe* 'men' (acc.), *poNNumkaLe* 'women' (acc.), *manitamkaLe* 'people' (acc.).

In Brahmans' social dialect the plural suffix *-mkoo* is used instead of the suffix *-mka;* e.g., *aaLumkoo* 'men', *poNNumkoo* 'women'. Masculine nouns in *-an* frequently take the plural suffix *-aaL* in this dialect; e.g., *manushan* 'man' - *manushaaL, purushan* 'husband' - *purushaaL, paNakkaaran* 'rich man' *paNakkaraaL.*

In Harijans' social dialect the plural suffixes *-uva* [-UO], *-ya* [-yO] are widely used parallel with the suffix *-mka.* They are joined to the nominative singular of masculine and feminine nouns to build separate gender forms in the plural; e.g., *maaNavan* 'student' - *maaNavanuva, veelekkaran* 'servant' - *veelekaaranuva, mava* 'daughter'- *mavaLuva, maaNavi* 'student girl' - *maaNaviya.* Like the suffix *-mka*, the suffixes *-uva, -ya,* when followed by vowels, take the form of *-uvaL, -yaL;* e.g., *veelekkaaranuvaLe* 'servants' (acc.), *maaNaviyaLe* 'student girls' (acc.).

In the Southern dialect the suffix *-ka* [-xE] (before vowels *-kaL* [-x8L] is widely used in the plural besides the ordinary suffix *-mka*; e.g., *aaLuka* 'men', *poNNuka* 'women', *kalluka* 'stones', *naayka* 'dogs' (in the accusative: *aaLukaLe, poNNukaLe, kallukaLe, naaykaLe*).

In Colloquial Tamil and in dialects plural suffixes of Literary Tamil may occasionally be found parallel with their specific forms.

§ 29. Formal expression of the plural number is not always obligatory in Tamil. Most regularly plural suffixes are used in masculine and feminine nouns. In neuter nouns the number frequently remains overtly unmarked, particularly when plurality of nouns is indicated by numerals or other attributes; e.g., *patinaintu varusham* 'fifteen years', *irunuuRu ruupaay* 'two hundred rupees', *tamkuRippinavee ticaiccoRkiLavi* 'Those which possess their special meaning are dialect words'; *iraNTu keTTi kaappu (PPO, 15)* 'two strong bracelets', *nuuRaTi (PS, 56)* 'a

hundred feet', *munnuuRu kuTumpam (AP, 24)* 'three hundred families', *ettanaiyoo raajaa (RMT, 153)* 'many rajahs'.

Such usage, however, cannot be regarded as an absolute rule; e.g., *pakkattu viiTTu mettaic cuvarin meel naaRpatu kaakkai uTkaarntirukkiRatu. naaRpatu kaakkaikaL uTkaarntirukkinRana enRu panmai colla veeNTumaa enRu eNNic cila ilakkaNakkaararkaL caNTaikku varak kuuTum (BK.284)* Forty crows sat on the parapet of the neighbouring roof. Some grammarians may argue that the plural number should be used here: forty crows were sitting.'

In case of coordinative relation between two (or more) nouns (especially in case of reciprocal or distributive relation between them) the plural suffix may be joined only to the last noun; e.g., *muutta makkaL muuvarum tammuL attaan maittunarkaLaaki viTTaarkaL (PS, 71)* 'Their three elder sons have become brothers-in-law to each other'; *teecapakti kaTavuL paktikaLaip paarkkinum... (PK, 209)* [Stronger] than patriotism or the love of God'; *oru muulaiyil en naaRkaali meejaikaLaik koNTupooyp pooTTeen (RKT, 73)* 'I put my chair and desk in a corner.'

NOMINAL BASES

§ 30. Tamil nouns may be classified into several classes according to types of their bases.

A. Nouns which end in any consonant (except di- and polysyllabic neuter nouns in *-am* and masculine nouns in *-an*) or in any vowel (except *-u*), as well as *u*-ending disyllables with a short open initial syllable have bases indentical in form with the nominative singular; e.g., *aaN* 'man' (base: *aaN-*), *mukaam* 'camp' (base: *mukaam-*), *naay* 'dog' (base: *naay-*), *uyir* 'life' (base: *uyir-*), *paal* 'milk' (base: *paal-*), *tamizh* 'Tamil' (base: *tamizh-*), *kaTavuL* 'God' (base: *kaTavuL-*), *payan* 'result' (base: *payan-*), *mazha* 'child' (base: *mazha-*), *puRaa* 'pigeon' (base: *puRaa-*), *cakti* 'power' (base: cakti-), *tii* 'fire' (base: *tii-*), *pacu* 'cow' (base: *pacu-*), *tuu* 'purity' (base: tuu-), *cee* 'bull' (base: *cee-*), *kai* 'hand' (base: *kai-*), *no* 'pain' (base: *no-*), *koo* 'chief' (base: *koo-*).

B. In nouns which end in the vowel *-u* (other than disyllables with a short open initial syllable) the base boundary precedes the final vowel; e.g., *aracu* 'state' (base: *arac-*), *kaaTu* 'forest' (base: *kaaT-*), *aaRu* 'river' (base: *aaR-*), *kaatu* 'ear' (base: *kaat-*), *naTpu* 'friendship' (base: *naTp-*), *paaTTu* 'song' (base: *paaTT-*), *kaaRRu* 'air', 'wind' (base: *kaaRR-*), *kuramku* 'monkey' (base: *kuramk-*), *pantu* 'ball' (base: *pant-*), *paambu* 'snake' (base: *paamp-*), *kanRu* 'calf' (base: *kanR-*), *katavu* 'door' (base: *katav-*).

C. In di- and polysyllabic neuter nouns ending in *-am* the base boundary precedes the final consonant; e.g., *maram* 'tree' (base: *mara-*), *pazham* 'fruit' (base: *pazha-*), *varusham* 'year' (base: *varusha-*).

D. In di- and polysyllabic masuline nouns ending in *-an* the base boundary precedes the final consonant; e.g., *naNpan* 'friend' (base: *naNpa-*), *manitan* 'man' (base: *manita-*), *veelaikkaaran* 'servant' (base: *veelaikkaara-*).

§ 31. In the singular number case suffixes are joined to the base of a noun (with an attached number suffix whenever there is one) either directly or by means of the increments *-y-*, *-v-*, *-u-*, *-tt-*, *-in-* (cf. § 21). The mode of joining case suffixes depends on the distinction between consonant-ending bases and vowel-ending bases, on the one hand, and vowel-initial suffixes and consonant-initial suffixes, on the other.

A. Consonant-ending bases (except those ending in *-T*, *-R*) join vowel-initial suffixes directly to the base; e.g., *uyir-* (nom. *uyir*) 'life', *kaat-* (nom. *kaatu*) 'ear', *aLav-* (nom. *aLavu*) 'measure'. The increment *-in-* may optionally be used in this case (which is frequent in Classical Tamil); e.g., *uyirin-* 'life', *kaatin-* 'ear', *aLavin-* 'measure'.

Consonant-initial suffixes are joined to y-ending bases directly, without any increment (e.g., *naay-* 'dog'). In Classical Tamil bases ending in *-r* (e.g., *uyir-* 'life'), *-l* (e.g., *ceyal-* 'deed'), or *-L* (e.g., *kaTavuL-* 'God') and bases with the singular suffix *-n* (e.g., *naNpan-* 'friend') may optionally follow this pattern.

Bases ending in consonants other than -y take the increment *-u-* or *-in-* before joining consonant-initial suffixes; e.g., *uyiru- / uyirin-* 'life', *kaatu- / kaatin-*'ear', *naTpu- / naTpin-* 'friendship', *aLavu- / alavin-* 'measure'.

In short monosyllables of this type final consonants are geminated before joining vowel-initial suffixes or increments (cf. § 16); e.g., *peN* 'woman', *-peNN-, mey 'truth'- meyy-, kal* 'stone', *-kall-*.

B. Vowel-ending bases join vowel-initial suffixes by means of the increment *-y-* or *-v-*. Bases ending in *-a(a), -u(u), -ee, -o(o), -au* take the increment *-v-*, those ending in *-i(i), -ai* take the increment *-y-;* e.g., *mazha* 'child' *mazhav-, puRaa* 'pigeon' - *puRaav-, pacu* 'cow' *-pacuv-, tuu* 'purity' - *tuuv-, cee* 'bull' - *ceev-, no* 'pain' - *novv-, koo* 'chief' - *koov-, kau* 'horse-gram' - *kauv-, cakti* 'power' - *caktiy-, tii* 'fire' - *tiiy-, kai* 'hand' - *kaiy-*.

Bases with an attached increment *-v-* or *-y-* may optionally take an additional increment *-in-*; e.g., *puRaavin-* 'pigeon *caktiyin-* 'power', etc.

In joining consonant-initial suffixes bases ending in *-i(i)* or *-ai* are not changed, nor take they any increments; e.g., *cakti-* 'power', *kai-* 'hand', *piLLai-* 'child'. Bases ending in other vowels take two increments, viz., *-v-* plus *-u-* or *-v-* plus *-in-*; e.g., *pacu-* 'cow' *-pacuvu-, puRaa-* 'pigeon' *-puRaavin-*.

C. Bases of di- and polysyllabic neuter nouns in *-am* join vowel-initial case suffixes by means of the increment *-tt-*; e.g., *mara-* (nom. *maram*) 'tree' - *maratt-, pazha-* (nom. *pazham*) 'fruit' - *pazhatt-, varusha-* (nom. *varusham)* 'year' - *varushatt-*. Bases with an attached increment *-tt-* may optionally take an additional increment *-in-*; e.g., *marattin-, pazhattin-, varushattin-*.

In joining consonant-initial suffixes bases with an attached increment *-tt-* take one more increment, *-u-* or *-in-;* e.g., *maram* 'tree' - *marattu- / marattin-, pazham* 'fruit' - *pazhattu- / pazhattin-*.

In the nominative case, which is an exception to this rule, the case suffix is joined directly to the base. Besides, rare instances of joining suffixes of oblique cases directly to the base or to the nominative may be found in Classical Tamil; e.g., *uLLam* 'soul' - *uLLamoTu (P, 393)* 'with the soul' *nilam* 'land' - *nilakku (K, 570)* 'to the land'.

Lone-words with bases of this type follow the general rule and take the increment *-tt-*; e.g., *lanhc Tayattilee... (Je, 35)* 'At lunch time...' (cf. *Tayam* 'time'), *oor aalpattaik koNTuvantu... (JON, 52)* 'Having brought an album...' (cf. *aalpam* 'album'), *oru 'piraapLa'ttai 'poos' paNNuvoom (JON, 229)* 'We posed a problem' (cf. *piraapLam* 'problem)

The word *kuzhaam* 'flock', 'assembly' also takes the increment *-tt-;* e.g., *naNpar kuzhaattai azhaittukkoNTu..(KST, 21)* 'Having invited a group of friends...'; *pakta kuzhaattuTan ceerntu... (JJ, 30)* 'Having mingled with a group of bhaktas...'

In other words in *-aam* bases are generally equal to the nominative; e.g., *mukaam* 'camp' - *mukaam-, viyatnaam* 'Vietnam' *-viyatnaam-*. Among borrowings the word *islaam* 'Islam' is a rare exception; e.g., *islaattaiyum kuraanaiyum pazhittukkuuRi... (J, 13.7.73, 13)* 'Reviling Islam and Koran...'

D. In the singular number of di- and ploysyllabic nouns in *-an* case suffixes are joined to bases with the number suffix *-n* attached. Consonant-intitial suffixes may be joined by means of the icrement *-u-* (which is obligatory in Modern Tamil); e.g., *naNpan* 'friend' (base: *naNpa-*) - *naNpan- / naNpanu-, makan* 'son' (base: *maka-*) - *makan- / makanu-*.

E. Nominal bases ending in *-T, -R* (except those of disyllabic nouns with a short open initial syllable) join case suffixes by means of the increment *-tt-* (which is assimilated by the final consonant of the base); e.g., *naaTu* (base: *naaT-*) 'country' - *naaTT-, kapaTu* (base: *kapaT-*) 'cunning' - *kapaTT-, aaRu* (base: *aaR-*) 'river' - *aaRR-, kiNaRu* (base: *kiNaR-*) 'well' - *kiNaRR-*.

Before consonant-initial suffixes one more increment *-u-* is added to the increment *-tt-* ; e.g., *naaTu* 'country' - *naaTTu-, kaaTu* 'forest' - *kaaTTu- aaRu* 'river' - *aaRRu-, kiNaRu* 'well' *kiNaRRu-*.

Irregular instances of joining case suffixes directly to bases in *-T, -R* (without any increment) are not infrequent in the modern literary language; e.g., *maaTukkut taviTaip pooTu (NM, 11)* 'Give bran to the cow'; *avaL ceyta tavaRait tan maamaniTam collikkoNTee poonaan (RT, 38)* 'He went and told her father-in-law about her guilt' [cf. *tan tavaRRai mannikka... (JI,* 125) 'To excuse his guilt...']; *viiru kuRaTai viTTuk kiizhee iRamkinaan (JUT, 10)* 'Veeru came down from the verandah' [cf. *kuRaTTil iRamki... (JUT, 9)* 'Coming down to the verandah...']; *iirooTil tozhilaaLar miiTTimku... (J. 17.9.78, 6)* 'Workers' meeting in Erode..." [cf. *iirooTTil rayilvee sTeeshanukku arukaamaiyil...*(J, 17.9.78, 6) 'Near the railway station in Erode']; *muukaNaamkayiRRaic cuNTi izhuttu, talaippuk kayiRai iRukkip piTittu caarattiyam ceyya veeNtiyatu (VKa, 66)* 'In driving a coach it is necessary to jerk one rein and tightly draw the other'.

Occasional instances of adding the increment *-in-* to bases which already have the increment *-tt-* are also frequent in the modern language; e.g., *viiTTiRkup poo (BK, 247)* 'Go home'.

Loan-words with bases in *-T* can join case suffixes either by means of the increment *-tt-* or without any increment; e.g., *rooTaik kaTakka... (Je, 132)* 'To cross the road...' [cf. *cennai pookum rooTTai aTaintu... (KPT, 23)* 'After reaching the Madras road...']; *jooTaik kazhaRRi... (NPM, 32)* 'Having taken the shoes off...' [cf. *jooTTin miitu... (NPM, 32)* 'On the shoes...'].

Loan-words with bases in *-R* are generally inflected on the pattern of those ending in *-r;* e.g., *intat takaraaRait tiirkka...* 'In order to settle the dispute...'

§ 32. Bases void of any case suffixes are capable of being used independently, . as fully formed words (particularly in Classical Tamil). In such instancces bases with the increment -tt- take an additional increment *-u-* for euphony. When used as fully formed words bases most frequently express various adverbial meanings; e.g., *nenhcattu azhukkaaRu ilaata iyalpu... (K, 161)* 'Absence of envy in the heart...' (cf. *nenhcam* 'heart'); *ooTip poo tuura! (R, 157)* 'Quickly get away from here!' (cf. *tuuram* 'distance'); *peeraa nantattup piriyaatu... (T, 45, 8)* 'Without leaving the state of bliss...' (cf. *aanantam* 'happiness'); *puucal viNToy viTarakat tiyampum (A, 8)* 'The roar will resound within sky-high mountain caves' (cf. *akam* 'the inner part', 'inside').

§ 33. In the plural number case suffixes are joined to the suffix of the plural. Consonant-initial suffixes may optionally be joined by means of the increment *-u-*; e.g., *puli* 'tiger' - *pulikaL- / pulikaLu-, naNpan* 'friend' - *naNpar- / naNparu-, naNparkaL-/naNparkaLu-, taay* 'mother' *taaymaar- / taaymaaru-, makaL* 'daughter' - *makaLir-*.

The optional increment *-in-* is occasionally found in plurals formed by means of the suffix *-kaL* before case suffixes with initial vowels; e.g., *puli* 'tiger' - *pulikaLin-, ilai* 'leaf' - *ilaikaLin-, kiLai* 'branch' - *kiLaikaLin-*.

§ 34. In Colloquial Tamil nominal bases and obligatory increments do not differ from those found in Literary Tamil; e.g., *maram* 'tree' - *mara- / maratt- / marattu-, kaaTu* 'forest' - *kaaT- / kaaTT- / kaaTTu-, ammaa* 'mother' - *ammaa- / ammaav- / ammaavu-, naNpan* 'friend' - *naNpa- / naNpan- / naNpanu-*. The increment -in- is not used in Colloquial Tamil.

Bases which have the consonant *-R* [r] in final position join case suffixes by means of the increment *-tt-*, too. However, in contradistinction from Literary Tamil, this increment completely assimilates the final consonant of the base; e.g., *aaRu* [a:ri] 'river' - aaRR- [a:tt-].

Occasionally ungrammatical use of the increment *-tt-* may be observed in Colloquial Tamil, as well as ungrammatical omission of increments (mostly *-v-); e. g., cuvattilee caanhcuNTu... (Je, 208)* 'Having leant against the wall...' (cf. *cuvar* 'wall'); *oNNuttukkum payappaTaatee (JSC, 68)* 'Don't be afraid of anything...' (cf. *oNNu* 'one'); *manoomaNi cinimaakkup pooyirukkaa (JSC, 64)* 'Manomani has gone to the movie' (cf. *cinimaa* 'movie').

CASES

§ 35. There are eight cases in Tamil, to wit, the nominative, the accusative, the instrumental, the comitative, the dative, the

locative, the genitive, and the vocative. All the cases (except the vocative) are formed by means of case suffixes joined to the base (with an attached number suffix whenever there is one).

Nominative Case

§ 36. There are two suffixes of the nominative singular, viz., a zero suffix and *-m*.

The zero suffix of the nominative case is found in all nouns except neuter di- and polysyllables in *-am*; e.g., *uyir* 'life', *paal* 'milk', *naay* 'dog', *puli* 'tiger', *naNpan* 'friend', *kaatu* 'ear', *naaTu* 'country', *paampu* 'serpent', *cooRu* 'boiled rice', *katavu* 'door'.

The nominative suffix *-m* is found in di- and polysyllabic neuter nouns ending in *-am*; e.g., *maram* (base: *mara-*) 'tree', *nilam* (base: *nila-*) 'land', *puttakam* (base: *puttaka-*) 'book'.

In the plural number all nouns have a zero suffix in the nominative case; e.g., *naaTukaL* 'countries', *maramkaL* 'trees', *terukkaL* 'streets', *naNpar(kaL)* 'friends', *taay(m)aar* 'mothers', *peNTir* 'women'.

§ 37. The nominative case in Tamil is used to express a wide range of meanings; e.g., *incol maRumaiyum immaiyum inpam tarum (K, 98)* 'Sweet speech (nom.) gives pleasure (nom.) in this world (nom.) and in the next (nom.)'; *naan vazhi tappi veeRu iTam vanteenaa? (RM, 11)* 'Have I lost (lit. deviated from) my way (nom.) and come to the wrong place (nom.)?'; *aalam ilai... (KP, 13)* 'The leaf of a banyan (nom.)...'; *tamizhnaaTu kaamkiras kamiTTik kuuTTam...*(J,7.7.68, 3) 'A session of the Tamilnadu (nom.) Congress (nom.) Committee...'; *maalai avaL payaNam cellap pookinRaaL (PMP, 45)* 'She is going to leave [lit. for journey (nom.)] tonight (nom.)'; *avaciyam pooveen (KS, 83)* 'I shall go without fail (nom.)'.

Depending on syntactic functions performed by nouns in the nominative, the following types of the nominative case are to be distinguished:

(a) the nominative of subject; e.g., *capai kalaintatu (PAA, 74)* 'The meeting was closed'; *maramkaL kaayttana (PAA, 11)* 'The trees bore fruit';

(b) The nominative of preicat(iv)e; e.g., *avaL maunamaanaaL (JV, 62)* 'She lapsed into silence'; *pala peer anta uurvalattooTu camkamamaanaarkaL (RPP, 220)* 'Many people joined that procession'; *naan aTutta viiTu (AR, 21)* 'I live in the next house'; *en viiTTil yaarukkum inta vivaakam cammatamillai (KST, 123)* 'In my family nobody agrees to this marriage';

(c) The nominative of attribute; e.g., *paraamkucam viiTu (JAS, 106)* 'Parangusam's house'; *kollam ooTu (ATP, 91)* 'the Quilon tile'; *mattiyam vaNTi (RPP, 259)* 'the midday train'; *puukooLam orumaippaaTu* (J, 29.12.56, 8) 'the geographical unity'; *param karuNait taTam kaTal (T, 11, 15)* 'a great sea of heavenly grace'; *polam kalam (Ai, 316)* 'a gold ornament'; caappaaTu azhaippu (NNU, 90) 'an invitation for dinner'; *tamizhnaaTu caTTacapai (J, 8.4.79, 1)* 'the Legislative Assembly of Tamilnadu'; *inta vaara nhaayiRu malarilee (JON, 87)* 'in this week's Sunday issue'; *aaciyaak kaNTattil (J, 8.4.79, 12)* 'on the Asian continent'; *intiyaa makkaL (NH, 75)* 'the Indian people'; peNkaL kalluuri *(NP, 62)* 'women's college'; *nallavarkaL manatai nookac ceyvatu (AK, 33)* 'to hurt souls of good people'; *aikkiya naaTukaL capai (J, 2.10.77,6)* 'the Assembly of the United Nations';

(d) the nominative of apposition; e.g., *Tiraivar turaikkaNNuvukkup pakkattil...(JOM, 13)* 'By the driver Duraikkannu's side...'; *...enRatu oonaay paaTTi (VKa, 114)* 'The grandmother-wolf said..'; *maampalam sTeeshan varaiyil..(NH, 45)* Till Mambalam station...'; *varukiRa sTeeshan naracimkanpeeTTaiyil iRamkukiReen (SAT, 127)* 'I am getting off at the next station Narasinganbettai'; *ceelam nakaril... (J, 29.8.76, 1)* 'In the city of Salem...'; *ellaam un azhaku maappiLLaiyait taan (NPA, 206)* 'This all concerns your pet son-in-law';

(e) the nominative of measure; e.g., *oru TamLar jalattai vaittukkoNTu... (NP, 48)* 'Having put down a glass of water...';

ivan oru vaaram liivil iruntaan (JON, 106) 'He was on leave for a week'; *17 aayiram kaiyoppamkaL (J, 28.12,75, 1)* '17 thousand signatures'; *amkee oru periya nilaikkaNNaaTi, naalu aTi uyaram, iraNTaTi akalam iruntatu (AR, 134)* 'There was a large pier-glass four feet high and two feet broad there';

(f) The nominative of object; e.g., *paTcikaL kuuTu kaTTina (PU, 119)* 'The birds built a nest'; *yaarai uttaaraNam paNNum nookkamum enakkuk kiTaiyaatu (NK, 20)* 'I have no intention to rescue (lit. do rescue of) anybody'; *paiyankaL pamparam* viLaiyaaTik koNTiruntaarkaL (JOM, 197) 'The boys were spinning a top'; *mookanin mukam iruL kavintatu (RN, 80)* 'A dark shade fell on Mohan's face'; *kavarnarkaL poRukka veeNTumallavaa? (NPPV, 105)* 'It is necessary to select governors, isn't it'? *naaTu tazhuviya aRappooril... (J, 17.9.78, 1)* 'In the sacred war that swept the country...'; *naanum pattu varucamaattaan riksaa ooTReen (RS, 45)* 'It's already ten years that I run with a rikshaw';

(g) The nominative of direction; e.g., *kuLikkum aRai cenRaar (AP, 19)* 'He went to the bathroom'; *kaariyaalayam poovataRkaaka ... (NEK, 130)* 'In order to go to the office...'; *tuRakkam pooyp pukuka (JC, 781, 4)* 'Let him go to heavens'; ***piriTTishaar intiyaa pukunta camayattil... (NH, 103)*** 'When the British came to India...; *oru Tiraamaa, cinimaa kuuTap poonatillee (JUT, 126)* **'I didn't even go to the theatre or** to the cinema'; *ooram poo! (VKa, 103)* 'Move aside!'; *avanai... vazhiyanuppinaaL (JON, 175)* 'She saw (lit. sent along the road) him off'; *muunRu peer iravu tamki yiruntaarkaL (JUT, 281)* 'Three persons stayed for the night'; *koopaalai naan oru naaL caNTai piTittatillai (NMY, 46)* 'I never started any quarrel with Gopal'; *enakkut tuNai yaar vara muTiyum? (AK, 43)* 'Who can come to help me?'; *itai maTTam taTTa veeNTum (NIR, 46)* 'It is necessary to take her down a peg or two (lit. to the common level)'; *atu nhaapakam vantu... (JOM, 78)* 'When it came to my memory...'; *paaviyeenaip paNi koNTaay (T, 5, 54)* 'Thou hast taken sinful me for service';

(h) The nominative of instrument; e.g., *neeRRu camaiyal uppukkarittatu (NH, 100)* 'Yesterday the food tasted saltish'; *kaik kaTikaaramoo, nel muuTTaiyoo tiruTu pooyviTTaal..: (JSP, 222)* 'If a wrist-watch or a bag of rice are stolen (lit. are gone because of theft)...'; *kollai yuzhavar cuTappaTTu...(JC, 719, 2)* 'The forest having been burnt by peasants...'; *melviralkaT TiiNTa... (JC, 292, 2)* 'When [it] is touched by tender fingers...'; *niimkaL ekkeetu keTTup poomkaL (NH, 143)* 'May you perish with any death'; *puvanaa puncirippuc cirittaaL (JSP, 195)* 'Bhuvana gave (lit. smiled) a smile';

(i) The nominative ablative; e.g., *[avar] patavi vilaka veeNTum (J, 27.5.73,3)* 'He must leave (lit. go from) his post'; *tuyil ezhunta paRavaikaL... (JSD, 119)* 'The birds which arose from sleep...'; *ennaik kai viTaatiir (AK, 43)* 'Don't leave (lit. drop from your hands) me'; *naNparkaL yaaraip paarkkap poonaalum... (NPV, 98)* 'Even if you go to see some of your friends...'; *emperu maanpaLLi ezhuntaru Laayee (T, 20, 1)* 'O great Lord, be gracious and rise from your couch'; *naaRRicaip palarum varuvar (P, 121)* 'Many people will come from all (lit. four) sides'; *irukkai ezhalum etircelavum... (NA, 143)* 'Having risen from [his] place and going to...'; *niivirellaa niimkumi naccam (JC, 511, 4)* All of you, get free of fear';

(j) The nominative of place; e.g., *manitan tool caRukki vizhuntu iRantaar (RJ, 152)* 'The man slipped on a mango peel, fell down and died'; *avan mikavum manam nontaan (JV, 23)* 'He suffered much within his soul'; *tannuTaiya vaazhkkai avan kaNmun tirai ooTiRRu (SAT, 94)* 'His life passed before his eyes as on the screen'; *kuuTam, aTukkaLaiyellaam peNTukaLum, kuzhantaikaLum paTuttik kiTantaarkaL (JSP, 40)* 'The hall and the kitchen (lit. in the hall and in the kitchen) were occupied by sleeping women and children'; *avaL tanatu tuyarattil mukam vaaTinaaL (JOM, 205)* 'Her face was sad (lit. she was sad in face) because of her grief'; *vinhcaikaL valleen (JC, 520, 1)* 'I am strong in magic'; *avarkaL maRuvesham irukka veeNTum (NAV, 206)* 'They must be in disguise'; *intiyaa muzhuvatum alaintirukkiReen (SS, 228)* 'I wandered all over India'; *hooTTal muRRum ramkanaatanaip paRRi oruvitamaana apippiraayam uNTaayiRRu (KVO, 260)* 'A certain opinion about Ranganathan spread all over the hotel'; *ceyyaaL uRaiyum nalviruntu oompuvaan il (K, 84)* Lakshmi will dwell in the house of that man who entertains virtuous guests';

(k) The nominative of time; e.g., *irupattiraNTaam teeti kaliyaaNam naTakkap poovutu (JSP, 190)* 'The marriage is to take place on the twenty-fifth'; *aintaam naaL iravu ellaam muTintatu (JAS, 95)* 'On the night of the fifth day everything was over'; *mattiyaanam caappiTukiRa pootiliruntee... (JOM, 21)* 'After they took meal at noon...'; *ettanai naaL pattini kiTakka muTiyum (NK, 50)* 'How many days one can keep (lit. lie in) the fast'; *poona nhaayiRRukkizhamai naan yaar mukattil vizhitteenoo teriyavillai (NPPV, 146)* 'I don't know whose face I saw first when I woke up last Sunday'; *veLLikkizhamai nampa laiprari kiTaiyaatu (JGE, 129)* 'Our library is closed on Friday'; *avaLai vekuneeram paarttuk koNTiruntaaL ramkanaayaki (JUT, 222)* 'Ranganayaki looked at her for a long time';

(l) The nominative adverbial; e.g., *avaLiTam mottam patinaaRuvakai roojaakkaL irukkinRana (KON, 135)* 'On the whole she has sixteen sorts of roses'; *vizhaa initu muTintatu (NTT, 41)* 'The festival went off well'; *avaLaic cellam konhcuvaarkaL (NK, 33)* 'They prattle with her caressingly'; *alamaari yaarum iraval tara maaTTaarkal (NPV, 99)* 'Nobody will lend you a cupboard for a while'; *elloorum calaam calaam kooras paaTinaarkaL (JOM, 257)* 'Everybody sang in chorus: welcome, welcome'; *caTTattai vaapas peRa... (J, 28.12.75, 1)* 'To abrogate (lit. to take back) the law...'; *ennai oru maatiri paarkkat toTamki yirukkiRaarkaL (NPM, 18)* 'They began to look at me in a strange (lit. one) way';

(m) The nominative vocative; e.g., *tampi, keeL! (RCT, 144)* 'Look here, brother!'; *naan taraacillai, caami (BK, 399)* 'My name isn't Tarasu, sir'; *attaan! attaan! (AN, 237)* 'Cousin! Cousin!'

Accusative Case

§ 38. The accusative case is formed by means of the suffix *-ai*. The accusative is used to denote direct object, i.e., the object of a transitive verb; e.g., *kaTavuL oruvar iruntaal viiTTukkaaran tannai viiTTai viTTut turattiyataip paarttuk koNTiruppaaraa? (NAV, 67)* 'Had God existed, would He have looked at his landlord turning him out of the house?'; *nilaiyillaap poruLaiyum naccupa (KT, 8)* 'They are craving even for transient values'; *tanmakanaic caanRoon enakkeeTTa taay... (K, 69)* 'The

mother who hears her son called a wise man...'; *kizhavanai nerumki azhaittu... (TP, 150)* 'Having approached [her] beloved [she] called [him]...'

Instrumental Case

§ 39. The Instrumental case is formed by means of the suffix *-aal / -aan*. The meaning of the instrumental case is that of the instrument of action, or the means of its implementation, or the cause of action (including its agent).

The suffix *-aal* is used both in Modern and Classical Tamil; e.g., *viiTukaL ellaam maavilaikaLinaalum tennamkuruttukkaLinaalum cimka uruvantaamkiya koTikaLinaalum pala varNattooraNam-kaLinaalum alamkarikkappaTTu viLamkina (KP,74)* 'All the houses were decorated with mango and palm leaves, with flags bearing a picture of lion and with variegated festoons'; *inta iraNTu kaaraNamkaLinaal... (NPP, 164)* 'For these two reasons...'; *avaL camutayak koTumaiyaal cettaaL (AK, 9)* 'She died owing to the cruelty of society'; *muumkilaal ceyyappaTTa meejai... (VP, 113)* 'A table made of bamboo...'; *kaLavinaal aakkiya aakkam... (K, 283)* 'The wealth gained by theft...'; *pacalaiyaal uNappaTTaaL (KT, 48)* 'She whose face is dotted by beauty-spots...'

The suffix *-aan* is mostly used in ClassicalTamil; e.g., *mikutiyaan mikkavai ceytaarait taantam takutiyaan venRu viTal (K, 158)* ' Overcome by righteousness those who through pride commit excesses'; *tiiyinaaR cuTTapuN uLLaaRum aaRaatee naavinaaR cuTTa vaTu (K, 129)* 'The wound burnt in by fire will heal, but a wound burnt in by tongue will never heal'; *ponnaan iyanRa paTTam... (P, 3)* 'An ornament made of gold...'

Comitative Case

40. The principal meaning of the comitative case is that of an accompanying, a concurrent or an assisting circumstance, as well as of junction or collision.

The comitative case is formed by means of the suffix *-o(o)Tu*

Except cases of artificial archaization; the suffix *-ooTu* is only used in the modern literary language; e.g., *avar uRutiyoo Tu ezhuntaar (KST, 88)* 'He resolutely (lit. with resolution) stood up'; *avan naTaiyooTu nammaal naTakka muTiyaatu (RT, 221)* 'We cannot walk as fast as (lit. with his speed) he does'; *makkaL iruTTukkup payantu viiTTooTu iruppaarkaL (AR, 181)* 'Afraid of darkness, people' stayed at home'; *uRaiyuur caalaiyooTu konchatuuram poovaan (KP, 287)* 'He used to walk a little along the Uraiyur road'; *aaRRooTu poonavaLai eTuttuk kaappaaRRinaay (KP, 13)* 'You have rescued a woman that was drowning in (lit. going with) a river'; *ennoTu vaammaa, vaa (RT, 241)* 'Come with me, mother'; *paNNoTum paaTukamazh karuviyooTum paaTi avaLai makizhvippaan (RT, 25)* 'He delighted her by singing to the accompaniment of mellifluous lutes...'

In Classical Tamil both the long and the short forms of this suffix are found. The long form is used before words with vowels in initial position, whereas the short form is used before consonants; e.g., *anpooTu iyainta vazhakkenpa aaruyirkku enpooTu iyainta toTarpu (K, 73)* 'They say that the union of soul and body [in man] is the fruit of the union of love and virtue'; *veeroTu maram vempa...(KT, 10)* 'When the tree is withering away together with its root...'; *mulaikooN maRanta putalvanoTu... ven vaaNutal (P, 211)* 'My beauty (lit. she of the bright forehead) with her son which forgot the taste of milk...'; *vaaTaiyoTu mayamkitazh... (NT, 5)* 'Eye-lids suffering from the north wind...'; *tiiyoTu viLamkum naaTan (P, 397)* 'O king of the country that is shining with fires'; *ilamkutaa zharuvi yooTa NikoNTa ninmalai (KT, 46)* 'Your mountain which is ornamented with brilliant torrents...'; *pozhutoTu ninaiyumoor... (NT, 104)* 'Those who grasp quickly (lit. in time)...'

Like suffixes of other cases, the comitative suffix is generally joined to the base. In Classical Tamil, however, in neuter di- and polysyllabic nouns in *-am* this suffix is frequently joined to the nominative form instead of the base; e.g., *avala nenhcamoTu celval (P, 210),* 'I shall go with a grievous soul ....';.... *ena uLLiya uLLamoTu (P, 393)* 'With the mind thinking that...'; *iramkukuran muracamoTu valampuri aarppa... (P, 397)* 'When a strong voice sounds loudly with an accompaniment of a drum...'; *kiraata veeTamooTu ... naRRaTam paTintu... (T, 2, 15)* 'Disguised as a hunter, in the sweet pool he sank...'; *taNkatir matiyam poolavum ninRu nilakkiya rulakamoo TuTanee (P, 56)* 'May you live together with your people (lit. world) as long as this cool-rayed moon persists.'

Dative Case

§ 41. The dative case is formed by means of the suffix *-ku*, its initial consonant being geminated following vowels or sonants; e.g., *maram* 'tree' - *marattukku / marattiRku, uyir* 'life' - *uyir(u)kku.*

The principle meaning of the dative case is that of the oblique object to which the action is directed or for the sake of which it is performed; e.g., *canikkizhamai vantaa parateecikkuc cooRu pooTaNum (JUT, 7)* 'On Saturday one should give rice to pilgrims'; *vaacalukkuk kaiyalampap poonaarkaL ... muuvarum (JUT, 8)* 'All the three went out to the yard to wash hands'; *viiTTiRkup poo (BK, 247)* 'Go home'; *nam vaazhkkaiyai nallatukkoo keTutalukkoo paatikka... (NMY, 50)* 'To change our life for the better or for the worse...'; *paavaikkuk kuzhaviccinaip puuk koytu... (P, 11)* 'Having plucked blossoms from drooping branches for [decorating] the image...'; *tantaiyarkku aruL vantanavaaR putalvartam mazhalai (P, 92)* 'Children's prattling gives joy to their fathers'; *kuuzhiRkuk kuRReeval ceytaan (TS, 560)* 'He was in service for the sake of food'.

Other meanings of the dative case are connected with and ensue from its principal meaning. These are:

(a) The meaning of the limit in space; e.g., *uurukkum anta raastaavukkum eeRakkuRaiya arai mail tuuram irukkum (PK, 194)* 'The village was half a mile from the road';

(b) The meaning of purpose; e.g., *piNikku maruntu... (K, 1102)* 'A remedy for the disease...'; *naan viLaiyaaTTukkuc collavillai (KP, 13)* 'I don't say this for fun';

(c) The meaning of possessor; e.g., *kanakattukkum avaLiTam oru tani anpu (KC, 61)* 'Kanaham also had (lit. there was to Kanaham) a special affection for her'; *caracuvukkup periya*

manitanin manaivi aakum aacai innum viTavillai (NPPV, 91) 'Sarasu's desire to become a great man's wife has not yet left her'; *veetavalli ammaikku naaRpatu vayatu (BKa, 24)* 'Mrs. Vedavalli is forty';

(d) The meaning of agent; e.g., *vaacuvukku ippootu atikamaayp pacittatu (AN, 32)* 'Vasu was very hungry today'; *vaLLikku aanantam taamka muTiyavillai (PMP, 96)* 'Valli was unable to suppress her joy';

(e) The meaning of time; e.g., *vayacu aRupattunaalu aayiTuttu poona cittiraikku (SAT, 92)* '[I] was sixty-four last April'; *innum ettanai naaLaikku un kaiyaal caappiTa enakkuk koTuttu vaittirukkiRatto! (KP, 13)* 'How long (lit. for how many days) am I to eat [food prepared] by your hands!' *vaarattukku oru muRai aamaruvi paTTaNattiliruntu varuvaan (JUT, 106)* 'Once a week Amaruvi would come from Madras';

(f) The meaning of object for comparison; e.g., *niimkaL ennai ennuTaiya tanmaikku atikamaaka matippiTukiRiirkaL (AN, 136)* 'You think of me better than I deserve (lit. to my nature)'; *aaLukku aaL vittiyaacam kaNTupiTikka muTiyaatu (NMY, 135)* 'One cannot distinguish one man from another'.

In Classical Tamil the dative suffix *-ku* is occasionally joined to the base of neuter nouns in *-am;* e.g., *kallaarp piNikkum kaTumkool atuvallaatu illai nilakku poRai (K, 570)* 'There is no greater burden for the earth than a cruel sceptre in an ignorant man's hands'; *kuuRaamai nookkik kuRippaRivaan ... vayakku aNi (K, 701)* 'He who by looking [at the king] understands his mind without being told [of it] is an ornament to the world...'; *nalakkuriyaar yaar... (K, 149)* 'Who are those who deserve the good...'

Locative Case

§ **42.** The locative case is formed by means of the suffix *-il / -in.* In Modern Tamil the suffix *-il* is generally used, whereas in classical Tamil both *-il* and *-in* are equally frequent.

The locative case is used to denote:

(a) The place of action; e.g., *umkaLuTaiya kiraamattil oru paaTacaalai eeRpaTuttumkaL (BKa, 57)* 'Open a school in your village'; *kaal maaTTil irunta tuuNil caayntukoNTu uTkaarntaan (SS, 140)* 'He sat down and leant against the pole at the foot of the bed'; *vaarkaTal ulakinil... (T, 4, 10)* 'Within this sea-girt world...'; *ozhukkattin olkaar uravoor (K, 136)* 'Those firm in mind will not slacken in their observance of rules of conduct'; *aRattaaRRin ilvaazhkkai yaaRRin puRattaaRRiR poopp peRuvatu evan? (K, 46)* 'If one lives virtuously in the domestic state, what will he gain by going into another state?;

(b) The time of action; e.g., *centamizh naaTenum pootinilee inpat teenvantu paayutu kaatinilee (B, 40)* 'The honey of pleasure flows into the ears when (lit. in the time) the land of pure Tamil is spoken of'; *oru naaL iravil ... stirii camaiyal cetyu koNTiruntaaL (BK, 257)* 'One evening the wife was engaged in cooking';

(c) The place from which the action proceeds, e.g., *atan cariiram paaRaiyil eetoo visha uuRRuk kiLampi vaTintatu pool iruntatu (ATP, 5)* 'It's (the snake's) body resembled a poisonous spring gushing out from the rock'; *rayilil iRamki neeraaka iruvarum viiTTukku vantu ceerntaarkaL (JUT, 372)* 'After getting off the train they both went directly to their house'; *makaatmaa kaantiyil aarampittu anRaiyak kuuTTattukkut talaimai vakikkum napar varaikkum ... (NE, 151)* 'From Mahatma Gandhi to the chairman of that meeting ...'; *mottam onpatu maakaaNamkaLil eezhil cimkaLavarkaL perumpaanmaiyaaka uLLanar (J, 16.4.78, 9)* 'The Sinhalese predominate in seven of the nine provinces'; *vicumpin tuLi viizhin allaal ... (K, 16)* 'If drops [of rain] do not fall from clouds ...'

(d) The object for comparison; e.g., *cezhikinRa tiippuku viTTilil cinmozhi yaariRpalnaaL vizhukinRa ennai viTutikaN Taay (T, 6, 5)* 'Like the moth in lustrous flame, for long I fall a prey to the maids of tender words! Forsake me not!'; *munnilum irumaTamku nakaittaaL (BK, 36)* 'She laughed twice louder than before'; *ponnin minnukonRai ... (T, 6, 29)* 'The cassia bright like gold ...'; *aRattinuuumku aakkamum illai (K, 32)* 'There is no greater wealth than virtue'; *malarinum mellitu kaamam (K, 1289)* 'Love is more tender than a flower';

(e) The reason of action; e.g., *azhukkaaRRin allavai ceyyaar izhukkaaRRin eetam paTupaakku aRintu (K, 164)* 'Through envy they will not commit unrighteous deeds who know the misery that comes from transgression'; *ozhukkattin eytuvar meenmai izhukkattin eytuvar eytaap pazhi (K, 137)* 'From propriety of conduct [men] obtain greatness; from impropriety they obtain undeserved censure';

(f) The object from which something originates or is produced; e.g., *takappanaar toolil cerupput taikkum pozhutu ... (PU, 108)* 'When [my] father is sewing shoes of leather ...'

Genitive Case

§ 43. The genitive case is formed by means of the suffix *-in*. The genitive case is used to denote possession or appertaining; e.g., *avaL keeLvikaLin tooraNaiyum paarvaiyin pirakaacamum naTaiyin kampiiramum ... (RKT, 55)* 'The character of her questions, the lustre of her eyes and the majesty of her gait ...'; *raavin makanin makan ... (SM, 160)* 'The son of Rao's son ...'; *paiyanin peyar ... (SM, 168)* 'The boy's name ...'; *naaTTin araciyal ... (RKT, 67)* 'The policy of the country ...'; *natitiirattin amaiti ... (KP, 11)* 'The tranquility of the riverside ...'; *karumpin veNpuu ... (P, 35)* 'A white flower of sugar-cane ...'; *karumpinin teeRal ... (T, 5, 57)* 'The sugar-cane juice ...'

Vocative Case

§ 44. Formation of the vocative case is irregular. Both in Modern and Classical Tamil the vocative is most frequently formed from nouns with *-i* or *-ai* in word-final position or from *an*-ending masculine nouns. In Classical Tamil vocative forms of nouns with the final sonants *-y, -r, -l, -L,* preceded by *-a-, -aa-* or *-ee-* are also used.

The vocative may be formed in several ways, viz., by lengthening the final vowel, by dropping the final consonant, or by vowel alternation in the final syllable.

Nouns with *-i* in word-final position form the vocative by lengthening the final vowel; e.g., *caami* 'swami' - *caamii (KC, 194), tampi* 'younger brother' - *tampii (SM, 30), azhaki* 'a beauty' - *azhakii (SM, 174), koozhi* 'hen' - *koozhii (TPM, 61), unti* 'shuttlecock' - *untii (T, 14, 1)*.

Nouns with *-ai* in word-final position form the vocative by changing their final syllable into *-aay* or *-ee;* e.g., *entai* 'my father' - *entaay (T, 4, 101), kuzhantai* 'baby' - *kuzhantaay (BK, 266), kuzhantee (JPa, 9), annai* 'mother' - *annaa (TS, 126), attai* 'aunt' - *attaa (TS, 126), attee (RJ, 221), kazhutai* 'donkey' - *kazhutee (KC, 75), piLLai* 'child' - *piLLee (BK, 121), paavai* 'woman' - *paavaay (CP, 2, 75), ciitai* 'Sita' - *ciitee (NPA, 96), tushTai* 'vicious woman' - *tushTee (NNU, 148)*.

Masculine nouns in *-an* form the vocative by dropping their final consonant (which is frequently accompanied by lengthening the preceding vowel or changing it into *-ee-);* e.g., *iRaivan* 'God' - *iRaiva (T, 4, 102), iRaivaa (T, 4, 117), paaNan* 'bard' *paaNa (P, 69), talaivan* 'chief', 'head' - *talaiva (PTP, 24), naNpan* 'friend' - *naNpa (V, 62), appan* 'father' - *appa (R, 172), aiyan* 'brahman' - *aiyaa (KE, 130), aiyee (N, 307), paiyan* 'boy'-*paiyaa (R, 165), paittiyakkaaran* 'madman' - *paittiyakkaaraa* (R, 31), *maintan* 'son' - *maintaa (KE, 166), civan* 'Siva' - *civa (NNU, 150), mannan* 'emperor' - *manna (CP, 26, 103), mannaa (CP, 20, 50), veentan* 'king' - *veentee (P, 18), iican* 'God' *iicaa (BK, 224)*.

The use of vocative forms of this type is regulated by the idiom. Generally forms with lengthened vowels are used to denote distant objects (as, e.g., *iRaivaa),* whereas forms without such lengthening as a rule correspond to proximate objects (as, e.g., *iRaiva).* Forms in *-ee / -aa* derived from nouns in *-ai* (as, e.g., *kuzhantai* 'baby' - *kuzhantee, annai* 'mother' - *annaa)* are characteristic of Colloquial Tamil and have penetrated into the literary language from that source.

In Classical Tamil plural nouns in *-a(a)r* may form the vocative by changing the penultimate vowel *-a(a)-* into *-i(i)-;* e.g., *tevvar* 'enemies' - *tevvir (N, 309), maRavar* 'warriors' - *maRaviir (P, 104), antaNar* 'brahmans' - *antaNiir (KT, 9), aLiyar* 'benefactors' - *aLiyiir (P, 280), pulavar* 'poets' - *pulavir (P, 333), veentar* 'kings' - *veentir (P, 367), paarppaar* 'brahmans' - *paarppiir (CP, 23, 88)*.

In Classical Tamil nouns ending in *-al* occasionally form the vocative by lengthening the penultimate vowel; e.g., *oNNutal* 'fine-browed woman' - *oNNutaal (KT, 35)*, *muyal* 'hare' - *muyaal (N, 310)*, *toonRal* 'prince' - *toonRaal (N, 312)*.

Plural nouns with the suffix *-kaL* may form the vocative in the same way; e.g., *makkaL* 'children' - *makkaaL (CP, 27, 76)*, *kiLikaL* 'parrots' - *kiLikaaL, (N, 312)*, *toNTarkaL* 'devotees' - *toNTarkaaL (T, 42,2)*, *pattarkal* 'bhaktas' - *pattarkaaL (T,46,2)*.

Occasionally vocative forms with ultralong vowels in the final syllable are found in Classical Tamil; e.g., *toozhi* 'female friend' - *toozhiii (KT, 103)*, *kizhan* 'master', 'landlord' - *kizhaaan (N, 308)*, *ciRaar* 'children' - *ciRaaar (N, 308)*, *maal* 'Vishnu' - *maaal (N, 310)*, *veeL* 'prince' - *veeeL (N, 310)*, *ceey* 'Muruhan' - *ceeey (N, 310)*.

In Modern Tamil nouns of Sanskrit origin in *-u* usually form the vocative case in *-oo;* e.g., *pirapu* 'master', 'landlord' - *pirapoo (RJ, 39)*, *campu* 'Siva' - *campoo (PK, 125)*.

In similar nouns borrowed from New Indo-Aryan the vocative is formed by lengthening the final vowel; e.g., *civakaamu* 'Shivakamu' - *civakaamuu (KC, 75)*, *intu* 'Indu(mati)' - *intuu (KM, 25)*.

§ 45. Principal types of noun inflection in Literary Tamil

Singular Number

Nom.	*paal* 'milk'	*kal* 'stone'	*naay* 'dog'
Acc.	*paal(in)ai*	*kall(in)ai*	*naay(in)ai*
Instr.	*paal(in)aal*	*kall(in)aal*	*naay(in)aal*
Com.	*paal(in)o(o)Tu*	*kall(in)o(o)Tu*	*naay(in)o(o)Tu*
Dat.	*paal(in)ukku, paaliRku*	*kall(in)ukku, kalliRku*	*naay(inu)kku*
Loc.	*paal(in)il, paal(in)in*	*kall(in)il, kall(in)in*	*naay(in)il, naay(in)in*
Gen.	*paal(in)in*	*kall(in)in*	*naay(in)in*

Nom.	*uyir* 'life'	*naNpan* 'friend'	*puRaa* 'pigeon'
Acc.	*uyir(in)ai*	*naNpanai*	*puRaav(in)ai*
Instr.	*uyir(in)aal*	*naNpanaal*	*puRaav(in)aal*
Com.	*uyir(in)o(o)Tu*	*naNpano(o)Tu*	*puRaav(in)o(o)Tu*
Dat.	*uyir(u)kku*	*naNpanukku, naNpaRku*	*puRaav(in)ukku, puRaaviRku*
Loc.	*uyir(in)il, uyir(in)in*	*naNpanil, naNpanin*	*puRaav(in)il, puRaav(in)in*
Gen.	*uyir(in)in*	*naNpanin*	*puRaav(in)in*
Voc.		*naNpa(a)*	

Nom.	*puli* 'tiger'	*pacu* 'cow'	*aLavu* 'measure'
Acc.	*puliy(in)ai*	*pacuv(in)ai*	*aLav(in)ai*
Instr.	*puliy(in)aal*	*pacuv(in)aal*	*aLav(in)aal*
Com.	*puliy(in)o(o)Tu*	*pacuv(in)o(o)Tu*	*aLav(in)o(o)Tu*
Dat.	*puli(yinu)kku*	*pacuv(in)ukku, pacuviRku*	*aLav(in)ukku, aLaviRku*
Loc.	*puliy(in)il, puliy(in)in*	*pacuv(in)il, pacuv(in)in*	*aLav(in)il, aLav(in)in*
Gen.	*puliy(in)in*	*pacuv(in)in*	*aLav(in)in*

Nom.	*maram* 'tree'	*viiTu* 'house'	*aaRu* 'river'
Acc.	*maratt(in)ai*	*viiTTai*	*aaRRai*
Instr.	*maratt(in)aal*	*viiTTaal*	*aaRRaal*
Com.	*maratt(in)o(o)Tu, maramo(o)Tu*	*viiTTo(o)Tu*	*aaRRo (o)Tu*
Dat.	*mara[tt(in)u]kku, marattiRku*	*viiTTukku, viiTTiRku*	*aaRRukku*
Loc.	*maratt(in)il, maratt(in)in*	*viiTTil, viiTTin*	*aaRRil, aaRRin*
Gen.	*maratt(in)in*	*viiTTin*	*aaRRin*

Plural Number

Nom.	*pulikaL* 'tigers'	*maramkaL* 'trees'
Acc.	*pulikaL(in)ai*	*maramkaL(in)ai*
Instr.	*pulikaL(in)aal*	*maramkaL(in)aal*
Com.	*pulikaL(in)o(o)Tu*	*maramkaL(in)o(o)Tu*
Dat.	*pulikaL(in)ukku, pulikaTku*	*maramkaL(in)ukku, maramkaTku*
Loc.	*pulikaL(in)il*	*maramkaL(in)il*
Gen.	*pulikaL(in)in*	*maramkaLin*
Voc.	*pulikaaL*	

Nom.	*naNpar(kaL)* 'friends'	*tampimaar* 'younger brothers'
Acc.	*naNpar(kaL)ai*	*tampimaarai*

Instr.	*naNpar(kaL)aal*	*tampimaaraal*
Com.	*naNparo(o)Tu,* *naNparkaLooTu*	*tampimaaro(o)Tu*
Dat.	*naNpar[(kaL)u]kku,* *naNparkaTku*	*tampimaar(u)kku*
Loc.	*naNpar(kaL)il,* *naNparin*	*tampimaaril,* *tampimaarin*
Gen.	*naNpar(kaL)in*	*tampimaarin*
Voc.	*naNparkaaL*	

§ 46. Colloquial Tamil differs from Literary Tamil neither in the number of cases, nor in their nature, nor in how they are used.

The nominative case, as in the literary language, is formed by means of the suffixes *-m* or zero; e.g., *maram* 'tree', *kallu* 'stone'.

In neuter nouns in *-am* the nominative suffix *-m* is pronounced as a nasal sonant when it is followed by a vowel; e.g., *maramee* [MAr8me:] 'the tree indeed'. In other positions this suffix is reflected in nasalization of the preceding vowel; e.g., *maram* [mArOn] 'tree'.

In masculine nouns in *-an* the singular suffix *-n* is similarly pronounced as a nasal sonant when it is followed by a vowel and in other positions it is reflected as nasalization of the preceding vowel; e.g., *naNpan* [nAmbEn] 'friend' / *naNpanee* [nAmb8n'e:] 'the friend indeed'.

In nouns of the type *paya* 'urchin', *mava* 'daughter', *naa* 'day', which lose their final consonants in Colloquial Tamil (cf. *payal, makaL, naaL* in Literary Tamil), the lost consonants are restored when followed by a vowel; e.g., *payalee* 'the boy indeed', *mavaLee* 'the daughter indeed', etc.

The accusative case is formed in Colloquial Tamil by means of the suffix *-e* [-E]; e.g., *maram* 'tree' - *maratte, mava* 'daughter' - *mavaLe.* In the Sri Lanka dialect this suffix has the form of *-ai* [-Ay]; e.g., *veralu* 'finger' - *ver(a)lai.*

The instrumental case is formed in Colloquial Tamil by means of the suffix *-aale(e)* [-a:lE]; e.g., *paakkuveTTi* 'arecanut cutter' - *paakkuveTTiyaale(e).* In the Sri Lanka dialect this suffix frequently takes the form of *-aalai* [-a:lAy]; e.g., *paakkuveTTiyaalai* 'by the arecanut cutter'.

The comitative case is formed in Colloquial Tamil by means of the suffix *-ooTa* [-o:R'E]; e.g., *kai* 'hand' - *kaiyooTa, coompeeRimka* 'idlers' - *coompeeRimkaLooTa.* In the Sri Lanka dialect this suffix takes form of *-ooTai* [-o:R'Ay]; e.g., *kaiyooTai* 'with [one's] hand'.

The suffix of the dative case in Collaquial Tamil does not differ in form from that of Literary Tamil; e.g., *ciiTTu* 'playing card' - *ciiTTukku, puli* 'tiger' - *pulikku.* When this suffix is pronounced as *-ku* [-ki], in Colloquial Tamil this is occasionally rendered in writing; e.g., *patavi* 'position', 'post' - *patavikki.*

The locative case in Colloquial Tamil is formed by means of the suffix *-(i)lee* [-lE]/ *-(u)lee* [-lE]; e.g., *maram* 'tree' - *marattilee* [mAr8tlE], *kaattu* 'air' *-kaattulee* [ka:tlE], *kooyilu* 'temple' - *kooyille pukku* 'book' - *pukkilee* [bUklE], *motalu* 'beginning' - *motallee, kaalu* 'leg' - *kaallee.*

Nouns with vowel-ending bases join this suffix just as they join the suffix *-il* in the literary language, while other nouns join it directly to the base; e.g., *intiyaa* 'India' - *intiyaavilee* [IndIya;vlE], *naaRkaali* 'chair' - *naaRkaaliyilee* [na:kka:liylE].

When followed by the particle *ee* or *oo,* the locative suffix frequently takes the form of *-li;* e.g., *kaar* 'car' - *kaarliyee* 'in the very car', 'in the car itself'.

In the Sri Lanka dialect the locative suffix is commonly used in the form of *-(i)lai* [-(i)lAy]; e.g., *koovillai* 'in the temple', *kaalilai* 'in the leg'.

The suffix of the genitive case does not differ in form from its literary counterpart *-in;* e.g., *vaakanam* 'chariot' - *vaakanattin.* In the Sri Lanka dialect the suffix *-(i)nrai* is used in this case; e.g., *maramkaL* 'trees' - *maramkaLinrai.*

§ 47. Declension of the noun *maram* 'tree' in Colloquial Tamil

	Singular	Plural
Nom.	*maram*	*maramka*
Acc.	*maratte*	*maramkaLe*
Instr.	*marattaalee*	*maramkaLaalee*
Com.	*marattooTa*	*maramkaLooTa*
Dat.	*marattukku*	*maramkaLukku*
Loc.	*marattulee*	*maramkaLilee*
Gen.	*marattin*	*maramkaLin*
Voc.	–	–

NUMERALS

§ 48. Tamil numerals possess categories of gender, number and case. Numerals are inflected for case, but they are not inflected either for gender or for number.

The following first ten numerals are in common use in Literary Tamil:

onRu	'one'	*aaRu*	'six'
iraNTu	'two'	*eezhu*	'seven'
muunRu	'three'	*eTTu*	'eight'
naanku / naalu	'four'	*onpatu*	'nine'
aintu	'five'	*pattu*	'ten'

Some of them have alternative forms which are used occasionally in Classical Tamil, viz., *naalku* 'four', *eezh* 'seven', *onpaan / toNTu* 'nine', *orupa(x)tu / orupaan* 'ten'.

The numerals denoting numbers from 11 to 19 are composite words which consist of the numeral *pattu* 'ten' (also in the form of *patin-* or *pan-)* and the corresponding first nine numerals

patinonRu (also *pannonRu*	'11'	*patinaintu*	'15'
panniraNTu	'12'	*patinaaRu*	'16'
patinmuunRu	'13'	*patineezhu*	'17'
patinaanku / patinaalu	'14'	*patineTTu*	'18'
		pattonpatu	'19'

The numerals *irupatu, irupaxtu, irupaan* 'twenty' are formed of the numeral base *iru-* 'two' joined with the base *-patu* (in Classical Tamil also *-paxtu / -paan)* of the numeral *pattu* 'ten'.

The numerals denoting numbers from 21 to 29 are formed by joining (by means of the increments *-tt-, -u-)* the first nine numerals to the base of the numeral *irupatu* 'twenty':

irupattonRu	'21'	*irupattaintu*	'25'
irupattiraNTu	'22'	*irupattaaRu*	'26'
irupattumuunRu	'23'	*irupatteezhu*	'27'
irupattunaanku / irupattunaalu	'24'	*irupatteTTu*	'28'
		irupattonpatu	'29'

The numerals for 30, 40, 50, 60, 70 and 80 are formed by analogy with the numeral *irupatu* 'twenty' from bases of the corresponding first eight numerals:

muppatu / muppaan	'30'	*aRupatu*	'60'
naaRpatu / naaRpaan	'40'	*ezhupatu*	'70'
aimpatu	'50'	*eNpatu*	'80'

The alternative forms *muppaan* 'thirty', *naaRpaan* 'forty' are used in Classical Tamil.

The numerals denoting numbers from 21 to 89 are formed by analogy with those denoting 21 to 29 by joining the corresponding first nine numerals to bases of the numerals denoting multiples of 10 up to 80:

muppattonRu	'31'	*aRupattunaanku / aRupattunaalu*	'64'
naaRpattiraNTu	'42'	*ezhupattaintu*	'75'
aimpattumuunRu	'53'	*eNpattaaRu*	'86'

et cetera.

The numeral *toNNuuRu* 'ninety' is derived from the numeral *nuuRu* 'hundred'.

The numerals denoting numbers 91 to 99 and 101 to 109 are formed by joining (by means of the increments*-tt-, -u-*) the first

nine numerals to the bases of *toNNuuRu* 'ninety' and *nuuRu* 'hundred'; e.g., *toNNuuRRonRu* '91', *nuuRRiraNTu* '102', etc.

The subsequent numerals are formed in a similar way; e.g.,

nuuRRuppattu	'110'	*nuuRRaRupattaintu*	'165'
nuuRRuppatinonRu	'111'	*nuuRRezhupattaaRu*	'176'
nuuRRirupattonRu	'121'	*nuuRReNpatteezhu*	'187'
nuuRRumuppRattiraNTu	'132'	*nuuRRuttoNNuuRReTTu*	'198'
nuuRRunaaRpattumuunRu	'143'	*nuuRRuttoNNuuRRonpatu*	'199'
nuuRRaimpattunaanku /			
nuuRRaimpattunaalu	'154'		

The numerals denoting multiples of 100 (up to 800) are formed on the analogy of those denoting multiples of 10 from the bases of the first eight numerals:

irunuuRu	'200'	*aRunuuRu*	'600'
munnuuRu	'300'	*ezhunuuRu*	'700'
naanuuRu	'400'	*eNNuuRu*	'800'
ainnuuRu / ainhnhuuhu			
(rarely *ainuuRu)*	'500'		

The numeral *toLLaayiram* 'nine hundred' is derived from the numeral *aayiram* 'thousand'.

The numerals above 900 are formed by joining (by means of the increments *-tt-*, *-u-*) corresponding numerals to the bases of *toLLaayiram* '900' or *aayiram* '1000' respectively; e.g., *toLLaayirattonRu* '901', *aayirattiraNTu* '1002', *aayirattuttoL-LaayiratteNpattumuunRu* '1983', etc.

The numerals denoting multiples of 1000 (up to 8000) are formed by joining the numeral *aayiram* 'thousand' to bases of the first eight numerals:

(oor)aayiram	'1000'	*aiyaayiram*	'5000'
iraNTaayiram /		*aaRaayiram*	'6000'
iiraayiram	'2000'	*eezhaayiram*	'7000'
muuvaayiram	'3000'	*eNNaayiram*	'8000'
naalaayiram	'4000'		

The numeral *onpat(in)aayiram* 'nine thousand' consists of the corresponding simple numerals (frequently connected by the increment *-in-)*. The numerals denoting 10 000 and its multiples (up to 80 000) are formed in a similar way:

pattaayiram /		*aimpat(in)aayiram*	'50 000'
(oru)patinaayiram	'10 000'	*aRupat(in)aayiram*	'60 000'
irupat(in)aayiram	'20 000'	*ezhupat(in)aayiram*	'70 000'
muppat(in)aayiram	'30 000'	*eNpat(in)aayiram*	'80 000'
naaRpat(in)aayiram	'40 000'		

The numerals *toNNuuRaayiram* 'ninety thousand' and *nuuRaayiram* 'one hundred thousand' are formed by the direct juncture of bases of the corresponding numerals. The borrowed numeral *laksham, (i)laTcam* 'lakh', '100 000' is also widely used.

The numerals denoting numbers from 11 000 to 19 000 consist either of numerals denoting the number of thousands and the numeral *aayiram* 'thousand', or of the numeral *pattu* 'ten' (also in the form of *patin-* or *pan-*) and the numerals denoting 1 000 and its multiples up to 9 000:

patinooraayiram	'11 000'	*patinaintaayiram /*	
panniraNTaayiram /	'12 000'	*patinaiyaayiram*	'15 000'
panniiraayiram		*patinaaRaayiram*	'16 000'
patinmuunRaayiram /		*patineezhaayiram*	'17 000'
patinmuuvaayiram	'13 000'	*patineTTaayiram /*	
patinaankaayiram /		*patineNNaayiram*	'18 000'
patinaalaayiram	'14 000'	*pattonpatinaayiram*	'19 000'

Numerals denoting numbers above 20 000 are formed in a similar way of numerals denoting multiples of 10 and the number of thousands (connected by means of the increments *-tt-*, *-u-*); e.g., *irupattooraayiram* '21 000', *muppattiraNTaayiram / muppattiiraayiram* '43 000', *naaRpattumuunRaayiram / naaRpat-tumuuvaayiram* '43 000', *aimpattunaalaayiram* '54 000', etc.

Numerals denoting hundreds of thousands are formed by juncture of numerals denoting hundreds and the numeral *aayiram* 'thousand' or by juncture of numerals denoting any number and the numeral *laksham / (i)laTcam* 'lakh', 'one hundred

thousand'; e.g., *irunuuRaayiram / iraNTulaksham / iraNTilaTcam* '200 000', *pattilaTcam* '1 000 000', etc.

The numeral *kooTi* 'crore' is used to denote 10 000 000.

§ 49. In Colloquial Tamil numerals are generally used in the following form:

oNNu / onnu	'one'	*iruvatti reNTu*	'22'
(SL dial. *oNTu*)		*iruvatti muuNu /*	'23'
reNTu / raNTu	'two'	*iruvatti muuNTu*	
muuNu(SL dial.	'three'	*iruvatti naalu*	'24'
muuNTu)		*iruvattanhcu*	'25'
naalu	'four'	*iruvattaaru*	'26'
anhcu	'five'	*iruvatteeLu*	'27'
aaru	'six'	*iruvatteTTu*	'28'
eeLu	'seven'	*iruvattompatu*	'29'
eTTu	'eight'	*muppatu*	'30'
ompatu	'nine'	*naapatti reNTu*	'42'
pattu	'ten'	*ampatti muuNu*	'53'
patinoNNu /		*arupatti naalu*	'64'
patinonnu (SL	'11'	*eLupattanhcu*	'75'
dial. *patinoNTu*)		*empattaaru (East.*	'86'
pannireNTu /		dial. *empLattaaru)*	
pannaNTu / pan-	'12'	*toNNuuru*	'90'
neNtu		*toNNuutteeLu*	'97'
patimuuNu (SL	'13'	*nuuru*	'100'
dial. *patimuuNTu*)		*nuutti oNNu /*	'101'
patinaalu	'14'	*nuuttonnu*	
patinanhcu	'15'	*nuutti reNTu*	'102'
patinaaru	'16'	*nuutti muuNu*	'103'
patineeLu	'17'	*nuutti anchu*	'105'
patineTTu	'18'	*irunuuru*	'200'
pattompatu	'19'	*munnuuru*	'300'
iruvatu	'20'	*aayiram*	'1000'
iruvatoNNu /		*laccam /*	'100 000'
iruvattonnu /	'21'	*leccam*	
iruvattoNTu			

Due to the influence of Colloquial Tamil, composite numerals with multiples of 10, 100, 1000 or 100 000 as their initial

component are frequently spelt separately in the modern literary language, their base-final *-u* occasionally alternating with *-i*; e.g., *eNNaayirattu ezhunuuRRu aRupattaintu ruupaaykku... (KST, 92)* 'For 8765 rupees...'; *irupattu naanku maNi... (NMY, 118)* 'Twenty-four hours ...';*veelai vaayppukkaL IraNTu laTcatti irupattinaayirattu naanuuRRi panniraNTu ... (ANN, 10.5.80, 2)* '[The number of] jobs is 224 412 ...'; *irupattiyiraNTaa ezhupattiyiraNTaa?.. (J, 9.7.72, 1)* 'Twenty-two or seventy-two?..'; *ezhupatti aiyaayiram... (JA, 74)* '75 000...'

§ 50. Tamil numerals denoting fractions are generally formed of the following four words: *arai* 'half', *kaal* 'quarter', *maa* 'one twentieth', *kaaNi* 'one eightieth'. By joining them with each other and with bases of the first ten numerals, composite numerals denoting fractions are formed; e.g., *araikkaal* 'one eighth' (i.e., a half of a quarter), *araimaa* 'one fortieth' (i.e., a half of one twentieth), *araikkaaNi* '$^{1}/_{160}$', *mukkaal* 'three quarters', *irumaa* '0,1' (i.e., two twentieth), *naalumaa* 'one fifth' (i.e., four twentieth'), *mukkaaNi* 'three eightieth', *maakaaNi* 'one sixteenth' (i.e., $^{1}/_{20}$ + $^{1}/_{80}$), *mummaamukkaaNi* 'three sixteenth' (i.e., $^{3}/_{20}$ + $^{3}/_{80}$).

Besides, there are such numerals as *viicam* 'one sixteenth' (along with *maakaaNi)*, *muntiri* '$^{1}/_{320}$' and some other which are rarely used.

Numerals denoting mixed numbers are formed by the juncture of integer and fractional numerals (by means of the increment *-ee-* if *kaal* 'quarter' or any composite numeral with *kaal* becomes one of their components); e.g., *iraNTarai* 'two and a half', *iraNTeekaal* '$2^{1}/_{4}$', *iraNTeeyaraikkaal* '$2^{1}/_{8}$'. *iraNTeemukkaal* '$2^{3}/_{4}$'.

§ 51. All the above numerals are neuter. However, there are some numerals in Tamil which belong to the masculine, feminine or epicene gender. The following are in common use: *oruvan* [coll. *o(ru)ttan / oottan]* 'one man' (masc.), *oruvaL* (coll. *orutti)* 'one woman' (fem.), *oruvar* (coll. *oruttaru)* 'one person' (epic.), *iruvar* 'two persons' (epic.), *muuvar* 'three persons' (epic.), *naalvar* 'four persons' (epic.), *aivar* five persons' (epic.), *eNmar* 'eight persons' (epic.), *patinmar* 'ten persons' (epic.), *panniruvar*

'twelve persons' (epic.) *patinaRuvar* 'sixteen persons' (epic.), *nuuRRuvar* 'one hundred persons',*aayiravar* 'one thousand persons'.

§ 52. There are distributive numerals in Tamil. They are formed from the first ten numerals (except *onpatu* 'nine') by means of reduplicating their first vowel or syllable; e.g., *ovvonRu* (rarely *ooronRu,* coll. *ovvoNNu / oNNoNNu*) 'one by one', 'each', 'every', *ivviraNTu* 'by twos', 'two each', 'two by two', *mummuunRu* 'by three', 'three each', *nannaanku* 'by four', 'each four', *aivaintu / aiyaintu* 'by five', 'each five', *avvaaRu* 'by six', 'each six', *evveezhu* 'by seven', 'each seven', *evveTTu / eNNeTTu* 'by eight', *pappattu / paxpattu* 'by ten', 'in tens', 'each ten'. For example: *anta veeTarkaLukkum kuTumpa aTaiyaaLam ovvonRu iruntatu (VE, 11)* 'Each of those hunters had a tribal totem.'

Besides neuter distributive numerals, the following masculine, feminine and epicene distributive numerals are frequently used: *ovvoruvan* 'each man', *ovvorutti* 'each woman', *ovvoruvar* 'each person'. For instance: *appatinaa yiravarkku movvoruttik kavvaaRaay.... (T, 25, 4)* 'Every one of these ten thousand women [had] six [sons] each...'

§ 53. In Tamil dvigu composite words with numeral bases as the initial component are widely used. In composition bases of the first ten numerals take the following forms:

Numerals	Bases	
onRu	*or(u)- / oor-*	'one'
iraNTu	*ir(u)- / iir-*	'two'
muunRu	*mu- / muu-*	'three'
naalu	*naal-*	'four'
aintu	*ai-*	'five'
aaRu	*aR(u)- / aaR-*	'six'
eezhu	*ezh(u)- / eezh-*	'seven'
eTTu	*eN-*	'eight'
onpatu	*onpat-*	'nine'
pattu	*pat- / pan-*	'ten'

Composite words with these bases are freely formed in Classical Tamil as one of possible modes to express quantity;

e.g., *irupiRappu* 'two births', *iiraTi* 'two steps', *orucaayvu* 'partiality', *ooracai* 'one syllable', *mukkaali* 'tripod', *muuvulaku* 'three worlds', *naaRRicai* 'four directions', *aimpaal* 'five divisions', *aRumiin* 'six stars', *aaRezhuttu* 'six letters', *ezhunakaram* 'seven towns', *eezhulakam* 'seven worlds', *eNkuNam* 'eight qualities'; *onpatottu* 'nine measures', *pa(ti)nmaTamku* 'ten times'.

When short and long bases are distinguished in the same numeral, the short base is mostly used before consonants and the long one, before vowels; e.g., *orunaaL* 'one day', *ooruur* 'one village'. However, cases of the reverse distribution of such bases are not infrequent in classical texts; e.g., *oraaRu (A, 257)* 'one way', *oorperumkaLiRu (P, 140)* 'one big elephant', *oorcittam (T, 4, 42)* 'one notion', *orkaimmaaRu (T, 22, 2)* 'some (lit. one) compensation', *iraayiram (PG, 3, 23, 30)* 'two thousand', *aRaayiram (TE, 469)* 'six thousand', *aaRumukan (TL, 260)* 'six-faced god', *ezhaayiram (TL, 539)* 'seven thousand', *eezhutiivu (TL, 568)* 'seven continents', *eezhutimkaLil (T, 4, 21)* 'within seven months', *eezhtalam (T, 4, 7)* 'seven worlds'.

Bases of numerals denoting greater quantities may become part of composite words in a similar way; e.g., *patinooraaTal (TL, 2477)* 'eleven dances', *pannirukai veelan (RPP, 126)* 'dozen-handed Velan', *patineNmozhi (TL, 2476)* 'eighteen languages', *nuuRRitazht taamaraippuu (Ai, 20, 2)* 'a thousand-petalled lotus-flower', *pallaayirattaaNTu (J, 8.4.79, 8)* 'many thousands of years'.

In Modern Tamil the numerals *oru / oor* 'one', *iru* 'two' are used as free attributive words, as well as composite numerals which have *oru / oor* as their final component and the distributive numerals *ovvoru / ovvoor* 'each', *oororu / ooroor* 'each one'; e.g., *oru uurilee... (BK, 138)* 'In one village...'; *elloorum oor kulam, ellorum oorinam (B, 37)* 'All people constitute one family, one tribe'; *oru iravu... (ACK, 33)* 'One night...'; *patinoru maNikku ... (AP, 5)* 'At eleven O' clock ...'; *oriru varuTamkaLil... (VKK, 18)* 'In the course of one or two years...'; *oree alaiccaptam... (PS, 58)* 'Only thunderings of the breakers...'; *oree oru kaNappozhutu....* (PMP, 63) 'Only one moment...'; *oororu camayam... (SAT, 47) / ooroor camayam... (KVO, 31)* 'Time to time...'; *ovvoru kaiyilum ovvoru pon*

vaLai... (Vai, 38) 'A gold bracelet on each arm...'; *kuzhantaikaLukku... oororu tuNTu koTuttu... (PSA, 73)* 'Giving a piece to each child...'

Under the influence of Colloquial Tamil various substandard forms of such numerals have come to be used in the modern literary language; e.g., *patinooru maNi (ATP, 12)* 'eleven hours', *patinoRu maatap peN (NH, 47)* 'a girl eleven months old', *patinooRu iTattil (J, 8.7.79, 15)* 'in eleven places'; *irupattiyooru vayatu (JSK, 35)* 'twenty-one years', *nuuRRiyoru uRuppinarkaL (J, 26.3.78, 8)* 'one hundred and one members'.

§ 54. Irregular forms of composite numerals are occasionally found in literature, particularly in classical texts; e.g., *iireezhu janmamkaL (NH, 89)* 'fourteen (lit. twice seven) births', *aayirattiraTTi (JC, 490, 1)* 'two thousand' (cf. *iraTTi* 'double'), *eezhaayirattiraTTi maLLar (JC, 1136, 3)* '14 000 warriors', *ainnuuRu nuuRu (JC,453,1)* '50,000' (lit.500 times 100), *naalirukooTi (JC, 912,4)* 'eight (lit.four times two) crores', '80 000 000', *aaRiraTTiyaayirar (JC, 568, 3)* 'twelve thousand men', *aayirattooreNmar (JC, 632, 4)* 'one thousand and eight men', *iiriru timkaLil (T, 4, 18)* 'within four (lit. twice two) months', *muuvaRu paaTai (JC, 93, 2)* 'eighteen (lit. thrice six) languages'; *onRuTaipatinaiyaaNTaikku (JC, 2375, 1)* 'in the course of sixteen (lit. one plus fifteen) years'.

§ 55. Tamil numerals are capable of being declined through cases. Case suffixes of numerals are similar to those of nouns with the only exception of the genitive in which the case suffix *-an* is regularly used (along with *-in)* in neuter numerals; e.g., *eTTan urupu (N, 303)* 'the form of the eighth case', *eezhan urupu (N, 301)* 'the form of the seventh case'.

Case suffixes are joined to numeral bases either directly or by means of the increments *-tt-, -u-* (or, optionally, *-an-, -in-*); e.g., *ilaTcam* 'lakh' - *ilaTcattai* (acc.), *aayiram* 'thousand' - *aayirattukku* (dat.), *onRu* 'one' - *onRai / onRanai / onRinai* (acc.), *onRukku / onRaRku* (dat.), *onRan / onRin* (gen.), *oruvan* 'one man' - *oruvanai* (acc.), *oruvanooToruvan* 'with each other', *oruvaroruvarukku* 'to each other', *ovvoruvarukkum* 'with each one', 'to everyone'.

The numerals *aaRu* 'six' and *nuuRu* 'hundred' (as well as composite numerals with *nuuRu* or *aaRu* as their final component) generally join case suffixes directly to the base; e.g., *aaRan orumai (N, 300)* 'the singular form of the sixth case', *aaRil oru pamku (KE, 106)* 'one sixth', *nuuRil oru pamku (KP, 82)* 'one hundredth'. Occasionally the increments *-tt-, -u-* are joined to the base of *nuuRu* 'hundred'; e.g., *nuuRRukku nuuRu uNmai (AN, 121)* 'hundred-per-cent truth', *nuuRRil oru pamku (BK, 253)* 'one hundredth'.

The use of numerals is determined by their capability of being declined through cases, on the one hand, and by their capability of being quantifiers to other words, on the other. In substantival use numerals denote abstract quantities or objects which have only quantitative characteristics; e.g., *kooTiyil oruvan ivan (RT, 122)* 'He is one of 10 000 000'. In attributive use numerals express the number of objects denoted by their determinata; e.g., *inta iraNTu kiLaasukkum un tampi mummuunRu varushamaaka aaRu varusham eTuttuNTaanee (NKR, 92)* 'Your younger brother took six years for these two classes, three years for each'; *ciRuvan oruvan kushaalaakap paaTa aarampittaan (KPK, 12)* 'One small boy started singing gaily'.

§ 56. In substantival use neuter numerals may serve for:

(a) General indication to the number or quantity; e.g., *tamizhakattin makkaL tokai muunRu kooTiyee muppatu laTcam (VTP, 1)* 'The population of Tamilnadu is 33 million'; *iNNakki raNTilee oNNu tiiraNum (JUT, 189)* 'Either this or that (lit. one of the two) is to be decided today'; *ovvonRukkum een een enRu... (NTT, 134)* '[You] ask why so [in response] to each word (lit. one)...'; *kuTamkaL onRooTonRu mootik koNTana (NNU, 106)* 'The pots beat each other'; *campavamkaL ... onRanpin onRaaka nikazhntuviTTana (RMT, 63)* 'Events followed one after another'; *onRiliruntu onRil taavi... (PK, 97)* 'Skipping from one [topic] to another (lit. to one)...'; *oo! iraNTai maRantuviTTeenee (RMT, 83)* 'Oh! I have quite forgotten two [things]';

(b) Denoting numbers in arithmetic operations; e.g., *oor eNNai aintaal perukki onpataik kuuTTu (KK, 137)* 'Multiply

any number by five and add nine'; *miitiyai nuuRaal vakukka (KK, 2, 137)* 'Divide the remainder by 100'; *patineezhu panniraNTu irunuuRRu naalu (PKa, 171)* 'Seventeen times twelve is two hundred and four'; *muntirimeeR kaaNi mikuvateel... (NA, 346)* 'If $^1/_{80}$ is added to $^1/_{320}$...';

(c) Indication to time; e.g., *aTittatu patinonRaraitaan (JSK, 208)* 'It stroke half past eleven'; *maNi patinonRee kaal (JSP, 234)* 'It was a quarter past eleven'; *maNi eTTarai aayiRRu (AN, 21)* 'It was half past eight'; *maNi patinonRu pattu. varum pozhutu eTTu irupatu (JSP, 234) 'It was ten minutes past eleven. And it was twenty minutes past eight when [he] came'; panniraNTu irupattukkuttaan vaNTi (JSP, 156)* 'The train is at twelve twenty'; *kaTikaarattil muunRee mukkaalukku meel aakiviTTiruntatu (JUT, 207)* 'It was more than three forty-five on the clock'; *alaarm muL eTTil iruntatu(NNU, 137)* 'The hand of the alarm clock pointed to eight';

(d) Denoting age; e.g., *manitanukku aaRilum caavu nuuRilum caavu(PM, 43)* 'People die both at six and at one hundred'; *avarukku vayatu aimpatukku meel aakiviTTatu (PK, 30)* 'He was past fifty'; *ennuTaiya patineezhu iniya patineezhaaka iruntatillee, vaazhkkaiyin kacappaiyee patineezhulee taan naan uNarnteen (Je, 301)* 'My seventeenth year wasn't happy. The bitterness of life I came to know just at the age of seventeen';

(e) Denoting money; e.g., *un nuuRaiyum irunuuRaiyum kuppaiyilee pooTu (AP, 127)* 'You may throw away your hundred or two hundred rupees to rubbish heap'; *anta irunuuRil oru aimpatai TaakTariTam koTuppoom (SAT, 85)* 'We shall give fifty of these two hundred rupees to the doctor'; *anta viiTTaip patinaaRaayirattukku viRRu viTTaar (SAT, 106)* 'He sold that house for sixteen thousand [rupees]'; *viiTTu vaaTakaiyaip pattaal perukkinaal... (NPM, 57)* 'If the rent is raised by ten [rupees]...'; *oru kooTi reNTu kooTi irukkumoo? - atilee pattilee oNNu irukkum (JUT, 52)* 'Have you got one or two crores? - One tenth of that'; *innum kooTiyee kooTi veeNTumaanaalum... (NTT, 188)* 'Even if a crore of crores is needed...'

Besides, the numeral *onRu* 'one' is frequently used to denote an indefinite unit semantically close to the pronouns 'something', 'anything' or 'nothing'; e.g., *onRaip piTittaal viTamaaTTaar (RMT, 84)* 'If he takes to something (lit. one), he will never give it up'; *avaL unnai onRum keeTkavillaiyaa? - onRaa? onpataayiram keeTTaaL (ACK, 21)* 'Did she ask you about anything (lit. one)? - Anything (lit. one)? She put nine thousand questions'; *illaata onRin aTippaTaiyil kaRpanai piRakka muTiyumaa? (J, 30.4.72, 9)* 'Can fantasy arise from nothing (lit. from one that does not exist)?'; *onRaiyum kaatil pooTTuk koLLaamal... (NNU, 29)* 'Without listening to anything (lit. even one)...'

When the numeral *onRu* 'one' takes the particle *um* 'and', 'even', it may be used adverbially in the same sense; e.g., *avarkaL onRum umkaLai koopittukkoLLap poovatillai (NET, 31)* 'They are not going to be angry with you at all (lit. even one, even a little)'; *onRum vishayam puriyavillaiyee (NTT, 61)* 'I have not understood anything at all (lit. even one)'; *avaL appaTi onRum payamkoLLiyalla (KON, 2)* 'She is by no means (lit. even one) cowardly'.

Used as a parenthesis, the numeral *onRu* 'one' may sometimes perform functions of a disjunctive conjunction; e.g., *oNNu, oru arai vaNTi vaamki vaccukka, illee, cempanuurilee oru viiTTaip paarttaavatu kuTi vantiTaNum (JSP, 115)* 'Either (lit. one) buy a cart, or (lit. no) rent a house and settle down in Sembanur'; *inta viiTTai onRu naam kaali paNNa veeNTum, allatu avar paNNa veeNTum (NH, 141)* 'Either we must move away from this house, or he must do it'.

The numeral *naalu* 'four' may sometimes idiomatically retain its etymological meaning 'several', 'a few'; e.g., *naalu peer naalu colluvar (JAS, 85)* 'People (lit. four persons) will go about saying things (lit. four)'; *naalum yoocicci... (RPP, 147)* 'Having thought everything (lit. all four) over...'

In case of substantivization neuter numerals may take the plural suffix - *kaL;* e.g.., *naaRpatukaLin aarampattil araciyal ezhucci... (J, 17.6.73, 7)* 'The political upsurge of the early forties...'

Masculine, feminine and epicene numerals in substantive use denote respective numbers of persons taken as such; e.g.,

paTakil amarntirukkum aivaril oruvan iLainhan (JU, 53) 'One of the five persons in the boat was a youth'; *oru veeppilaik kottai eTuttuk koNTu oruvaL varukiRaaL (NVC, 142)* 'A woman (lit. one) enters with a bunch of margosa leaves in hand'; *sooljarkaLil panniraNTil oruvaraal taan pazhaiya uTaikaLaip pooTTuk koLLa muTintataam (NK, 34)* 'It is said that only one of every twelve soldiers could put on his old clothes'; *aaTkaLil aivarukku oru maatam kaTumkaaval (KST, 156)* 'Five of them [got] one month in prison'; *maatiramkaakku* meNmarkku... (KR, 5, 13, 44) 'To all the eight gods which guard the regions of the world...'; *ovvoruttarukku ovvoNNu piTikkum oNNoNNu piTikkaatu (JON, 233)* 'Each likes one's own and dislikes one's own'.

§ 57. In attributive use numerals may either precede or follow the word they qualify.

In preposition all neuter numerals may be used with the exception of *onRu* 'one' and composite numerals with *onRu* 'one' as their final component. The numerals *oru / oor* 'one' and composite numerals of the type *patinoru / patinoor* 'eleven', *irupattoru / irupattoor* 'twenty-one', etc., are used instead in this case.

Prepositive numerals agree neither in gender nor in number with the word they qualify and may equally be used before neuter, masculine, feminine or epicene nouns; e.g., *itu yaar, inta iraNTu peerum? (KPT, 156)* 'Who are these two persons?'; *irunuuRRu aimpatu curuTTu viRRaal... (AN, 4)* 'If two hundred and fifty cigarettes are sold...'; *puuraNac cantiran illai, mukkaal cantiran (KPK, 130)* 'The moon was not full, the third quarter'; *enakku irupattiyooru vayataakiRatu (JSK, 35)* 'I am in my twenty-first year'.

Nouns which are qualified by prepositive numerals may be either plural or singular; e.g., *muuvaayiram ruupaay (NH, 49)* 'three thousand rupees', *muuvaauiram kaalarikaL (NMY, 108)* 'three thousand calories', *munnuuRu varusham (NS, 46)* 'three hundred years', *eNpatu varushamkaL (NS, 46)* 'eighty years',

toNNuuRReezhu maark (NMY, 146) 'ninety-seven marks', *irupatu viiTukaL (NNU, 158)* 'twenty houses', *aaRu laTcam peer (J, 1.4.73, 1)* 'six hundred thousand people', *naalu aaTkaL (CC, 20)* 'four men', *ooraaNTu, iiraaNTu, muuvaaNTu, aintu aaNTukaL kazhintana (ACK, 45)* 'One year, two years, three years, five years have passed', *naaRpatu kaakkai(kaL) (BK, 284)* 'forty crows'.

Although there is no rigid rule in this respect, the tendency is to use indefinite nouns in the singular and definite nouns, in the plural; e.g., *muunRu maNi naaRpatteTTu nimisham (NPPV, 44)* 'three hours forty-eight minutes', *kaalkoo Ti ruupaay (NH, 114)* '2.5 million rupees', *iraNTaaNTu kaalam (JSK, 36)* 'a biannual period', *antap pattaaNTukaLil (JSK, 57)* 'in the course of these ten years', *avar aayiram poy alla, iraNTaayiram poy alla, patinaayiram poyyee colliviTTaar... ippaTi avar conna pattaayiram poykaLil aiyaayiram... (NPPV, 32)* 'Not one or two thousand lies, he told ten thousand lies. Five thousand of the ten thousand lies thus told by him...'

Two numerically close numerals qualifying the same noun are used to express approximate numbers; e.g., *ooriru maatamkaLil... (AN, 161)* 'After a month or two...'; *iraNTu muunRu mukkuppooTTu viTTu... (PS, 43)* 'After taking a dive or two...'; *naalaintunaaL kazhintu... (PAI, 90)* 'After four or five days...'; *aintaaRu tinamkaL... (KS, 339)* 'Five or six days...'; *eeheTTu varushakaalamaaka... (SM,3)* 'In the course of seven or eight *eTTu, onpatu maNi varaiyil... (ACK, 73)* 'Till eight or nine o'clock...'; *pattup patinoru maNikku... (TU, 40)* 'By ten or eleven o'clock...'; *pattup panniraNTu peer... (J; 17.6.73, 7)* 'Ten or twelve persons...'; *pattup patinaintu taTavai... (NPV, 87)* 'Ten or fifteen times...'; *patimuunRu, patinaanku varushamkaLukku munnar... (NVC, 122)* 'Thirteen or fourteen years ago...'; *patinaaRu patineezhu vayatu... (NVC, 123)* 'The age of sixteen or seventeen...'; *patineezhu, patineTTu vayatu... (JUT, 16)* 'The age of seventeen or eighteen...'; *oruvariruvaraavatu paaTam kaRRukkoNTaal... (AKP, 13)* 'Even if one or two learn a lesson...'; *iraNToruvar... meeLam aTittu... (Vai, 34)* 'One or two beating a drum...'; *paiyanukku irupatiliruntu irupattaintu vayatu (JON, 88)* 'The lad is twenty or twenty-five years old'.

The numeral *oru / oor* 'one' put before another prepositive numeral also serves to express approximation; e.g., *oru arai naazhikaik kellaam antak kuucam paRantu viTTatu (JUT, 231)* 'After some ten minutes this bashfulness volatilized'; *oor aaReezhu pamkaLaakkaL maTTumee uLLa muTTuc cantinuL... (JON, 230)* 'In a dead-end lane in which there were only some six or seven houses...'; *innum oru pattu naaLaavatu iruntuviTTu pookalaamoonnoo? (NKR, 28)* 'Will you stay [with us] for at least ten days or so?'

Reduplication of numerals serves to express indefinite plurality; e.g., *nuuRu nuuRu minnalkaL (KS, 350)* 'hundreds of lightnings', *aayiramaayiram peer (AN, 154)* 'thousands of people'.

The word qualified by a postpositive numeral is left in the nominative case, the numeral agreeing in gender with its determinatum; e.g., *vaTamozhi onRanooTu maTTum oppiTTu... (Va, 84)* 'Comparing only with (lit. one) Sanskrit...'; *pas onRiliruntu iRamkumpootu... (J, 18.3.79, 10)* 'When he was getting off a (lit. one) bus...'; *malamkaL aintaaR cuzhalvan (T, 6, 29)* 'Churned by five-fold bonds I am'; *paataaLam eezhinukku appaal... (T, 18, 1)* 'Beyond the seven deep worlds...'; *kaiyiraNTilum eezheTTu jooTi... (JUT, 16)* 'Seven or eight bracelets on the both arms...'; *makajar onRinaik koTuttanar (J, 25.1.76, 3)* 'They submitted a (lit. one) petition'.

When a postpositive numeral qualifies a masculine, a feminine or an epicene noun, it agrees with its determinatum not only in gender, but also in number; e.g., *en stirii naNpar oruvarukku eeRRa kirismas vekumati onRu vaamka... (PU, 132)* 'To buy some (lit. one) appropriate Christmas gift for a (lit. one) lady friend of mine...'; *en cineekitai oruvaLiTamiruntu... (PS, 67)* 'From a (lit. one) friend of mine...'; *mutiyavan oruvanuTaiya uzhaippu... (VNP, 8)* 'The work of one aged person...'; *muutta makkaL muuvarum attaan maittunarkaLaaki... (PS, 71)* 'When all three elder sons became brothers-in-law to each other...'

Before oblique cases of numerals pronouns of the 1st and the 2nd persons are used in the genitive case and pronouns of the 3rd person, in the nominative case; e.g., *emkaL muuvarukkum aaLukkoru paTTup puTavai ... (NAV, 137)* 'A silk sari for

each of us ...'; *en oruttikku veelai kiTaikkaataa? (V, 200)* 'Is there no work only (lit.one) for me?'; *itu onRukku maattiramaa payappaTukiRoom? (NPP, 103)* 'Are we afraid only (lit. one) of this?'; *um oruvarai naan pariiTcittuk koNTiruntaal ... (NPM, 86)* 'If I am to examine only (lit. one) you ...'; *avarkaL muuvaraiyum... tan anpuk karamkaLaal tazhuvukiRaaL (JU, 6)* 'She embraces all three of them by her fond arms ...?

A postpositive numeral which qualifies two or several nouns of different genders is used in the neuter gender; e.g., *paNam kaTavuL iraNTiRkum oruvan toNTanaaka irukka muTiyaatu (VNP, 95)* 'One cannot worship both money and God'.

§ 58. Neuter numerals combined with the participle *aam* 'which will become' (of the verb *aa-* 'to become') are used prepositively to express the meaning of ordinal number; e.g., *patineTTaam (pattonpataam) teeti (NPPV, 94)* 'the eighteenth (the nineteenth)', *patinaaRaam nampar viiTTil (JON, 116)* 'in house number sixteen'.

The use of the numeral *onRu* 'one' in such phrases is substandard for Literary Tamil but may be found in the colloquial language; e.g., *oNNaam kiLaas pukaiyilai (JAS, 59)* 'tobacco of the highest brand', *oNNaam nampar virooti (JN, 57)* 'the enemy number one'. In Modern Literary Tamil the word *mutal* 'beginning' is used in this case; e.g., *tarmalimkattin mutal taram (AN, 6)* 'Dharmalingam's first wife', *mutalaam maaNavan (TPK, 6, 3)* 'the first student'.

In composite numerals with *onRu* 'one' as their final component attributive forms in *oor* 'one' are generally used in phrases with the participle *aam* 'which will become'; e.g., *patinooraam varusham (AP, 246)* 'the eleventh year', *muppatu muppattooraam teetikaLil (RKa, 112)* 'on the thritieth or the thirty-first of each month'. Composite numerals with *onRu* 'one' are rarely used in such phrases; e.g., *patinonRaam tokutiyil (IP, 28)* 'in the eleventh chapter'.

Periphrases built of the participle *aam* and the pronouns *avan* 'he', *avaL* 'she', *avar* 'they', 'he', *atu* 'it' are equivalent to gender forms of ordinal numerals, as, e.g., *naalaamavan,*

naalaamavaL, naalaamavar, naalaamatu (from *naalu* 'four'). For instance: ... *muunRaamavan rompa aarvamaayk keeTTaan (JJ, 5)* 'The third one asked with great interest ...'; *koopu eezhaamavanaakap peecutaRku azhaikkappaTTaan (Vai, 77)* 'Gopu was invited to speak the seventh'; *mutalaamavaL mamki maaNTaal (ACK, 7)* 'His first [wife] passed away'.

Equally frequent are synonymous numerative phrases with *aavatu,* a participial noun of the verb *aa-* 'to become'; e.g., *pattaavatu vakuppil (NNU, 134)* 'in the tenth standard', *iraNTaavatu (muunRaavatu) varusham (NPPV, 100)* 'the second (third) year', *irupattiyonpataavatu iTam (J, 17.12. 78, 1)* 'the nineteenth place', *irupattooraavatu naaL (NTT, 77)* 'the twenty-first day', *patinooRaavatu maanaaTTil (J, 22.12.74, 24)* 'at the eleventh conference', *patinonRaavatu kaTTaLai (J, 3.10.76, 4)* 'the eleventh by-law'.

Unlike phrases with the participle *aam,* phrases with *aavatu* may also be used in substantival and adverbial functions; e.g., *maNi paaniraNTaavatu irukkum (PA, 36)* 'It was past eleven'; *avaL mutal nii iraNTaavatu taan (AR, 116)* 'She is the first one and you are the second'; *atai mutalaavatu collu (BK, 149)* 'First you tell this'; *mutalaavataaka ... iraNTaavataaka ... (J, 31.10.61, 3)* 'First ..., second ...'; *irupattonRaavatu: vanhcinamaalai (CP, 21)* 'Canto twenty-one: Revenge'; *caTTanaatanukku eezhaavatooTu alukkavillai, eTTaavataiyum taaNTi onpataavatukkum vantu viTTaan (JSP, 13-14)* 'Sattanathan did not get satisfied with the seventh [standard], he passed the eighth [standard] and joined the ninth'; *mutalaavatilee cantoosham. raNTaavatu, muuNaavatileekuuTac cantoosham. muuNu piRantappaRam naalaavatu anhcaavatukkellaam moocam pooyiTTaappala oru eemaattam, kavalai (JSP, 373-374)* 'It is joyful [when it is] for the first time. It is also joyful for the second and for the third times. After the birth of three [daughters] on the fourth and the fifth times it gives rise to disappointment and anxiety, as if you were deceived'.

PRONOUNS

§ 59. There are seven classes of pronouns in Tamil, viz., personal pronouns, reflexive pronouns, possessive pronouns,

demonstrative pronouns, interrogative pronouns, determinative pronouns, and indefinite pronouns.

PERSONAL PRONOUNS

§ 60. Personal pronouns distinguish grammatical categories of person, number, case and, in the 3rd person, gender. Besides, exclusive and inclusive pronouns are distinguished in the 1st person plural. One of them semantically excludes a person or persons addressed (= 'we but not you', 'we without you'), the other includes them (= 'we and you').

Pronouns of the 3rd person distinguish two or (in Classical Tamil) three degrees of spatial deixis depending on the distance of persons or objects they denote from the speaker.

The following personal pronouns are in use in the modern literary language:

	Singular	Plural
1st Pers.	*naan* (base: *en-*) 'I'	*naamkaL* (base: *emkaL-* (excl.), *naam* (base: *nam-)* (incl.) 'we'
2nd Pers.	*nii* (base: *un-)* 'thou'	*niimkaL* (base: *umkaL-),* *niir* (base: *um-*) 'you'
3rd Pers.	*avan* (base: *avan-)* 'he', 'that man'	
	ivan (base: *ivan-)* 'he', 'this man'	*avar(kaL)* [base: *avar(kaL)-*] 'they', 'those people'
	avaL (base: *avaL-)* 'she', 'that woman'	*ivar(kaL)* [base: *ivar(kaL)-*] 'they', 'these people'
	ivaL (base: *ivaL-)* 'she', 'this woman'	
	atu (base: *at-)* 'it', 'that'	*avai(kaL)* [base: *av(aikaL)-*] 'they', 'those objects'
	itu ('base: it-) 'it', 'this'	*ivai(kaL)* [base: *iv(aikal)-*] 'they', 'these objects'

For instance: *naan payantu viTTeen (R, 16)* 'I was frightened'; *nii ciRu piLLai (KS, 155)* 'You (sg.) are a small child'; *naamkaL paRaippacamkaL (R, 11)* 'We (excl.) are Pariah children'; *naam kaNTikkup pooyviTalaam (R, 13)* 'We (incl.) may go to Kandi';

niimkaL yaar appaa? (R, 10) 'Who are you (sg.), father?'; *niir enakku veelai taraveeNTum (MRK, 323)* 'You (sg.) must give me work'; *yaaraTaa ivaL? (R, 27)* 'Who is this woman?' *itu janmaantira viyaati (R, 62)* 'This is a hereditary disease'; *avarkaL vaaykkaaliliruntu taNNiir eTuttukkoLLa veeNTiyatu (R, 23)* 'They had to take water from a ditch'; *avan mikunta aRaneRiyaaLan (TPK, 1, 169)* 'He is a highly virtuous man'; *avar piRanta teecam vaTa aaRkaaTu jillaa (R, 78)* 'He was born in North Arcot'; *ivar yaarum oorkulam anRoo? (B, 176)* 'They all are of one family, aren't they?'; *evvaLavu veetanai tarum keeLvikaL avai (AR, 17)* 'What poignant questions they were'; *avaikaL uNmai uraikaL (KMI, 87)* 'Those are true words'.

In addition the following personal pronouns are in use in Classical Tamil: *yaan* (base: *en-)* 'I', *yaam(kaL)* [base: *em(kaL)-*] / *naamkal* (base: *namkaL-)* 'we' (excl.), *nii* (base: *nin-)* 'thou', 'you' (sg.), *nii(yi)r / niivir / niim* (base: *num-), niimkaL/ nii(vi)rkaL* (base: *numkaL-)* 'you', *axtu* (base: *at-)* 'it', 'that', *iitu / ixtu* (base: *it-*) 'it', 'this', *av* (base: *av-)* 'they', 'those objects', *iv* (base: *iv-)* 'they', 'these objects'; e.g., *maRuttanan yaan un aruL (T, 6, 6)* 'I declined Thy grace'; *caaveem yaam (P, 68)* 'We shall die'; *yaamkaLu maRivoom (PKav, 61)* 'We also know'; *ceppumi niiyir (CP, 11, 114)* 'Tell you'; *niirkaL uraikkinRatu en itaRku? (TVM, 5, 2, 9)* 'What do you say to this?' *avan kiTakkai iitu (TVM, 4, 4, 5)* 'This is his couch'; *ninaiyumi niivirellaam (JC, 511, 4)* 'Consider all of you'; *uNTi viLakkiya niivirkaL ... (JC, 936, 1)* 'You who rejected food ...'; *niimee ... celvatu veeNTum (JC, 1932, 3-4)* 'You must go'; *axtenna? (KMI, 40)* 'What is it?'; *ixtee peerinpam! (KMI, 77) 'This is great delight!'; ivvee piiliyaNintu ... (P, 95)* 'They decorated themselves with gold ...'

The pronouns *uvan* (base: *uvan-)* 'he', *uvaL* (base: *uvaL-)* 'she', *utu* (base: *ut-)* 'it', *uvar* (base: *uvar-)* 'they' (epic.), *uv(ai)* (base: *uv-)* 'they' (n.) belong to the classical language and denote persons or objects proximate to the addressee or intermediate in space between those denoted by the pronouns *avar, avaL, atu, avar, av(ai)* and *ivan, ivaL, itu, ivar, iv(ai)*, respectively; e.g., *paarttaan uvan (Pari, 12, 55)* 'He gazed'; *kaaman paTaiyuvaL kaN (Pari, 11, 123)* 'Her eyes are Kama's arrows'; *utukkaN (P, 210)* 'Look at that'.

§ 61. Personal pronouns are declined through cases by means of joining case suffixes to pronominal bases (the increments employed are *-a-, -u-, -in-, -an-, -aRR-)*. Case suffixes of personal pronouns are identical in form with those of nouns. The only exception is the genitive case which frequently takes a zero suffix.

Declension of Personal Pronouns in Literary Tamil

Nom. *naan / yaan* 'I'	*naam* 'we'	*naamkaL* 'we'
Acc. *ennai*	*nammai*	*emkaLai*
Instr. *ennaal*	*nammaal*	*emkaLaal*
Com. *enno(o)Tu*	*nammo(o)Tu*	*emkaLo(o)Tu*
Dat. *enakku / eRku*	*namakku*	*emkaLukku / emkaTku*
Loc. *ennil / ennin*	*nammil / nammin*	*emkaLil / emkaLin*
Gen. *en(nin)*	*nam(min)*	*emkaL(in)*
Nom. *nii* 'thou'	*nii(yi)r / niivir / niim* 'you'	*niimkaL /niirkaL* 'you'
Acc. *unnai*	*(n)ummai*	*(n)umkaLai*
Instr. *unnaal*	*(n)ummaal*	*(n)umkaLaal*
Com. *unno(o)Tu*	*(n)ummo(o)Tu*	*(n)umkaLo(o)Tu*
Dat. *unakku*	*(n)umakku*	*(n)umkaLukku / (n)umkaTku*
Loc. *unnil / unnin*	*(n)ummil / (n)ummin*	*(n)umkaLil / (n)umkaLin*
Gen. *un(nin)*	*(n)um(min)*	*(n) umkaL (in)*
Nom. *avan* 'he'	*avaL* 'she'	*arar(kaL)* 'they'
Acc. *avanai*	*avaLai*	*avar(kaL)ai*
Instr. *avanaal*	*avaLaal*	*avar(kaL)aal*
Com. *avano(o)Tu*	*avaLo(o)Tu*	*avar(kaL)ooTu / avaroTu*
Dat. *avanukku / avaRku*	*avaLukku / avaTku*	*avar(u)kku / avarkaLukku / avarkaTku*
Loc. *avanil / avanin*	*avaLil / avaLin*	*avar(kaL)il / avar(kaL)in*
Gen. *anvan(in)*	*avaL(in)*	*avar(kaL)in*
Nom. *a(x)tu* 'it'	*av(ai)* 'they'	*avaikaL* 'they'
Acc. *at(an)ai / atinai*	*avaRRai*	*avaikaLai*
Instr. *atanaal / atinaal*	*avaRRaal*	*avaikaLaal*

Com.	*ato(o)Tu / atano(o)Tu / atino(o)Tu*	*avaRRo(o)Tu*	*avaikaLooTu*
Dat.	*at(an)ukku / ataRku / atiRku*	*avaRRukku*	*avaikaLukku*
Loc.	*at(an)il /atinil / at(in)in*	*avaRRil / avaRRin*	*avaikaLil / avaikaLin*
Gen.	*atan / atin*	*avaRRin*	*avaikaLin*

The pronoun *yamm (em-)* 'we' is declined on the pattern of *naam (nam-)* 'we', the pronouns *naamkaL (namkaL-), yaamkaL (emkaL-)* 'we', on the pattern of *naamkaL (emkaL-)* 'we', the pronoun *nii (nin-)* 'thou', on the pattern of *nii (un-)* 'thou', 'you' (sg.). The pronouns *ivan, uvan* 'he', *ivaL, uvaL* 'she', *ivar, uvar* 'they', *ivarkaL* 'they' are declined on the pattern of *avan* 'he', *avaL* 'she', *avar, avarkaL* 'they', respectively. The pronouns *i(x)tu' iitu, utu 'it', iv[ai(kaL)], uv(ai)* 'they' follow the paradigm of *a(x)tu* 'it', *av[ai(kaL)]*, 'they' respectively.

Oblique cases of personal pronouns express the same meanings as those of nouns; e.g., *ellaam unnaal taanee (KP, 100)* '[This] all is because of you'; *emkaLin iniya naNpar emkaLai viruntukku azhaittaar (J, 8.11.70, 82)* 'Our dear friend invited us for dinner'; *ennil paati avaL (SS, 20)* 'She is twice thinner than (lit. a half of) me'; *nammil yaaraavatu ... (KS, 476)* 'Someone of us ...'; *umakkum uutiyam perukum (KMI, 87)* 'Your (lit. to you) income will also increase'; *ivaRRukkuc celavaana ruupaaykaL ... (JON, 135)* 'Rupees spent for them ...'; *anpenakku nirantara maayaru Laayninnai eetta (T, 5, 6)* 'Grant me love to praise Thee ever'; *namkaL iruvinai maamaram veerpaRittu ... (T, 3, 86-87)* 'Rooting out the mighty trees of our two-fold deed...'; *el laamemak keepeRa laam ... (T, 5, 6)* 'It will be possible for us to reach everything ...'; *num makaL ... (JC, 902, 2)* 'Your daughter ...'

§ 62. The following personal pronouns are generally used in Colloquial Tamil:

	Singular	Plural
1st Pers.	*naa(n) / naanu* (base: *en-*) 'I'	*naamka(L-)* (base: *emkaL-*, gen. *emka)* 'we' (excl.), *naam (p)a(L-) [* base: *nam- / nampaL-, gen. nam(ma) / nampa]* 'we' (incl.)
2nd Pers.	*nii(yi)* (base: *on-)* 'thou'	*niimka(L-)* (base: *omkaL-*, gen. *omka)* 'you', *niiru* [base: *om-*, gen. *om(ma)*] 'you'
3rd Pers.	*avan* (base: *avan-), ivan* (base: *ivan-)* 'he'	*avamka(L-)* (base: *avamkaL-*, gen. *avamka), avaru* (base: *avar-)* 'they', 'those people',
	ava(L-) (base: *avaL-*, gen. *ava), iva(L-)* (base: *avaL-*, gen. *iva)* 'she'	*ivamka(L-)* (base: *ivamkaL-*, gen. *ivamka), ivaru* (base: *ivar-)* 'they', 'these people'
	atu (base: *at-)* 'it', 'that'	*atu(m)ka(L-)* [base: *atu(m)kaL-]* 'they', 'those',
	itu (base: *it-)* 'it', 'this'	*itu(m)ka(L-)* [base: *itu(m)kaL-]* 'they', 'these'

For instance: *cee ... ceé ... noa maaTTeen (JU, 18)* 'No, no. I won't [agree to that]'; *emka appaa kooviccuppaamka (JP, 24)* 'Our father will get angry'; *avar kataiyai naamaLum keeTToom (RPP, 234)* 'We also heard his story'; *naampa imkee vantatü tappu (RJ, 112)* 'It's wrong that we've come here' *namma uuree nalla uur (RJ, 113)* 'Our village is good'; *ompeer (= oñ peer) enna? (PKa, 145)* 'What's your name?'; *onakkut teRamai yirukkaa? (PK, 191)* 'Have you got courage?'; *niimka neeram kaLiccu vantiimka (JK, 1)* 'You've come late'; *avanukku iva meelée oru kaNNu (PKa, 9)* 'He has an eye on her'; *avamka kuTiccaamka, ciiTTaaTinaamka (JN, 7)* 'They drank and played cards'; *atumka ippaTittaan paacaamku paNNuRatu vazhkkam (KC,40)* 'They (= bullocks) are always shamming like this'; *atuka reNTum cinnanhciRicu (RPP, 178)* 'Both of them (= children) are quite small'.

In Colloquial Tamil oblique cases of personal pronouns do not generally differ in form from those of nouns. Hybrid forms are also frequent in which suffixes of the literary language are joined to bases of the colloquial language and vice versa. For instance: *nampaLukkut tozhil necavumka (JS, 151)* 'Our occupation is weaving'; *nammaLaip paakka aacaippaTa maaTTaaraa? (NM, 16)* 'Won't he like to see us?'; *umma peeru enna? (PS, 17)* What is your name?'; *omkaLaip poolap paTikkap pooreen (PK, 33)* 'I am going to study like you'; *itumkaLe viTTuviTTaakkaa... (KC, 40)* 'If they are left alone...'; *avaLe ellaap paTippum paTippiccaaru (PKa, 9)* 'They taught her all

subjects'; *umka muunhci... (JS, 11)* 'Your face...'; *itukaL peeccum cirippum... (JCN, 104)* 'Their talk and laughter...'

Substandard pronouns of the 3rd person are characterized by the alternation *a / u* in the second syllable; e.g., *ivuLum nompa vaLantuTTaa (RJ, 164)* 'She also has grown up much'; *avumkaLum vicaariccaamka (RJ, 110)* 'They also asked questions'; *atum peeru peepimka (JOM, 339)* 'Her name is Baby'.

In neuter pronouns of the 3rd person singular the consonant *-t-* of the base frequently alternates with *-tt-* when followed by a vowel-initial case suffix or a postposition; e.g., *atu* 'it' - acc. *at(t)e,* instr. *at(t)aalee,* com. *at(t)ooTa,* etc. For instance: *attai nenacci ... (JSC, 20)* 'Thinking about it ...' Occasionally this peculiarity of Colloquial Tamil may be found in the literary language too; e.g., *it(t)ooTu (NIR, 14)* 'With it ...'

The epicene pronouns *avuka* (base: *avukaL-) / avuha* (base: *avuhaL-), ivuka (ivukaL-) / ivuha (ivuhaL-)* 'they' are characteristic of the Southern dialect in the 3rd person plural, and the pronouns *aviya, iviya* 'they' (epic.) are to be found both in the Western and the Southern dialects; e.g., *avukaLukkup paNamiruntaa avuha maTTooTee (PAI, 83)* 'If they have money, that's a matter of their own concern'; *iviya ippaTi urukkinaa paNattukku emkee pooka?* (PK, 9) 'Where can I get money if they start pestering me like this?'

The Sri Lanka dialect retains the classical pronouns *uvan* 'he', *uvaL* 'she' and *utu* 'it'; e.g., *utellaam tappu (PMP, 102)* 'All this is wrong'. A special form of the genitive case in *-rai / -Tai* is another feature of Sri Lanka Tamil; e.g., *enrai keti (PMP, 75)* 'My fate', *unrai koppu (PMP, 95)* 'your (sg.) father', *emkaTai viiTu (PMP, 22)* 'our house', *umkaTai kaacu (PMP, 98)* 'your money', *avavinrai collu (PMP, 129)* 'her words'.

In Brahmans' social dialect quite frequent are the epicene pronouns *avaa* (base: *avaaL-), ivaa* (base: *ivaaL-)* 'they' in the 3rd person plural and the dative forms *neekku* '(to) me', *nookku* '(to) you (sg.)' in the 1st and the 2nd persons singular; e.g., *avaa reNTu peerum emkee? (PKV, 8)* 'Where are they both?'; *neekku oNNum puriyalai (JSK, 198)* 'I (lit. to me) has understood nothing'; *payamenna nookku? (KC, 74)* 'What are you afraid of?'

In Harijans' social dialects personal pronouns frequently take the suffix *-umka* which is used to express respect to the person addressed. Some of these dialects have separate masculine and feminine pronouns in the 3rd person plural: *avan(u)ka* [base: *avan(u)kaL-*] / *avanumka* (base: *avanumkaL-) / avanuva* (base: *avanuvaL-)* 'they' (masc.), *avaLuva* (base: *avaLuvaL-*) 'they' (fem.). In literature pronouns of the masculine gender are generally used; e.g., *avankaLaalee veeRe enna ceyyamuTiyum? (PU, 184)* 'What else can they (= boys) do?'; *en nhaapakamaa varukiRatu avanukaLukku? (JAS, 65)* 'Do they remember me?'

§ 63. The inclusive pronoun *naam* 'we' is sometimes used (particularly in endophasia) in the sense of the pronoun of the 1st person singular; e.g., *naum veelai ceyyaamal irukkiRoom. nammuTaiya uTal iLaittu varukiRatu enRu eNNinaan ... (TPK, 2, 7)* ' "I don't work, that's why my body is getting weak", thought he'; *veku naaLaakavee enakku innoru aacai - kaalaiyil nam manaivi nam etiree uTkaarntu koNTu aamkila tinacarip pattirikai paTittuk kaaTTa veeNTum enRum araciyal campantamaana vishayamkaLai nammuTan carccai ceyya veeNTum enRum iruntatu (NPPV, 11)* 'I also dreamed for a long time that every morning my wife would come to read me an English newspaper and discuss political problems with me'.

In Classical Tamil this pronoun is capable of being used in the sense of the pronoun of the 2nd person plural; e.g., *neruna naTantavaroo naam? (KR, 3, 5, 119)* 'Was it you who came yesterday?'

Pronouns of the 2nd person plural are widely used in the sense of singular honorific forms; e.g., *niimka oru taramkuuTap pookaliimkaLee uurukku ... eem caamii? (KC, 213)* 'You never visited your village ... Why so, sir?'

Epicene pronouns of the 3rd person plural (particularly *avar, ivar* 'they') also are regularly used in the sense of singular honorific forms of the masculine or the feminine gender; e.g., *ennai avarù aniyaayamaa caarj paNNippuTTaarumka (RS, 45)* 'He unjustly fined me'; *avar ezhutiya oru kaTTurai ... (Se, 111)* 'An article which she wrote ...'; *palarukku canteekam: ivarkaLaa avarkaL (J, 15.4.79, 6)* 'Many had doubts if he was the right

man'; *avamka apippiraayamum atutaanee? (JSP, 145)* 'Is her opinion also like this?'

In the 3rd person degrees of courtesy are distinguished just as they are in the 2nd person: masculine and feminine pronouns of the 3rd person singular are only used in regard to those who are generally addressed with the pronoun *nii* 'thou', 'you' (sg.) by the speaker and other participants of the conversation. Otherwise the use of a singular pronoun would be regarded as pejorative; e.g., *avuru periya manushan. atanaalee ... 'avan' ivan'nu peecaRatu nallaayille (JOM, 309)* 'He is a great man! Therefore it's improper to refer to him as *avan* or *ivan*'; *maamaa ninaicca maatiri aar.kee.vi. mkaRa anta raiTTar oru 'avan' taan; 'aval' illee. ai yaam saari! atu oru 'avar' (Je, 95)* 'As surmised by my uncle, the writer who signed as R.K.V. was a man (lit. he), not a woman (lit. she). I am sorry! It was a gentleman (lit. they)'.

The pronoun *avarkaL* 'they' (in Colloquial Tamil commonly reduced to *-vaaL)* is frequently used after proper names and designations in order to express a greater degree of respect; e.g., *vallikkaNNan avarkaL muRpookku ezhuttaaLar varicaiyil munnaNiyil niRpavarkaLil oruvar (J, 21.1.79, 1)* 'Mr. Vallikkannan is one of those who stand in first ranks of progressive writers'; *TaakTar avarkaLee! (RT, 172)* 'My dear doctor!'; *piLLaivaaL! (PK, 90)* 'Mr. Pillai!'

Euphemistically epicene pronouns of the 3rd person plural are used to denote one's husband or wife; e.g., *umka ivamkaLai azhakaa oru cilai paNNap pooReen (JUT, 71)* 'I am going to carve a sculpture of your wife'.

In popular speech the pronouns *atu, itu* 'it' are used to express unceremoniousness mixed with sympathy or aversion in regard to a person referred to; e.g., *avan henRiyai 'itu' 'atu' enRu mariyaataiyooTum anpooTum kuRippiTa aarampittirukki-Raan (JOM, 260)* 'He started referring to Henry with respect and friendliness [calling him] *itu* or *atu*'; *torai taniyaa ukkaantirukkutu. atu kuuTa peecikkinu iru (JOM, 304)* 'Sahib is sitting alone. Go and speak with him (lit. with it)'; *oru naaLaikku oru paampukkuTTi paatruumkuLLee puuntuTTutu atu viiTTilee (JUT, 255)* 'One day a small snake crept into the bathroom of her (lit. its) house'.

Not infrequently the pronouns *atu, itu* 'it' are used attributively; e.g., *ellaa viiTukaLilum atu maatiri viLakku ... (JCN, 265)* 'In all houses lamps of this kind ...'; *itu rakaciyattai veLiyee colli viTaatiirkaL (NPV, 42)* 'Don't divulge this secret'.

In Classical Tamil *atu* 'it' and other pronouns of the 3rd person are widely used as postpositional expletive words with nouns and other declinable forms; e.g., *tazhalatu kaNTa mezhukatu poola ... (T, 4, 60)* 'Like wax before a fire ...'; *civanavan en cintaiyuL ninRa atanaal ... (T, 1, 17)* 'As Siva abideth within my heart ...'; *nanRitu tiitena vanta naTukkam naTantana (T, 49, 2)* 'The trembling doubts of good and bad fled off'; *paTamaaka en uLLee tan iNaippootu avai aLittu ... (T, 13, 14)* 'He stamped the picture of His pair of flower-feet in my heart ...'

In this case the foregoing noun assumes the nominative form, whereas the pronoun takes case suffixes; e.g., *puuvaNam ataniR polintiruntu aruLi ... (T, 2, 50)* 'Having graciously appeared in the town of Bhuvanam (lit. Bhuvanam - in it) ...

§ 64. Pronouns of the 3rd person are frequently reduplicated in sentence. Such reduplication is used to imply distributive meaning; e.g., *kalantukoLLum toozharkaL avaravarkaL celavil vara veeNTum ... taniyaakat taamka veeNTumaanaal avaravar poRuppaakum (J, 13.5.79, 8)* 'Participants [of the seminar] arrive at one's own expense. Those who need a separate lodging must take care of it each of one's own accord'; *avamka avamka caappaaTTaic caappiTTup pooTTu avamka avamka veelaiyaik kavanikkavee ... (ATP, 63)* 'Each took one's meal and got to one's own business'; *avarkaL av av viTankaLil vicaarittu viTai yezhutuvaarkaL (BK, 196)* 'They will inquire each in one's own place and then inform me'.

When reduplicated pronouns are to be declined it is the second pronoun that is inflected for case, whereas the first one is left in the nominative; e.g., *avanavanukku avanavan maarkkam (JJ, 32)* 'Each has one's own way'; *ava ava puttitaan ava*

avaLukku utavi ceyyaNum (Je, 56) 'It's only her senses that must help each woman'; *avaravarkkum vaazhkkaiyil ettanaiyoo ciramamkaL! (JJ, 59)* 'Everybody has much trouble in life!'

REFLEXIVE PRONOUNS

§ 65. There are three reflexive pronouns in Tamil, one in the singular and two in the plural, viz., *taan* (base: *tan-)* 'oneself', *taam(kaL)* [base: *tam(kaL)-*] 'oneselves'. These pronouns are declined on the pattern of the personal pronouns *naan* 'I' and *naam(kaL)* 'we' respectively: acc. sg. *tannai,* instr. pl. *tammaal,* dat. pl. *tamkaLukku / tamkaTku,* etc.

Reflexive pronouns, when used in the nominative case, distinguish neither person nor gender and may correlate with any personal pronoun; e.g., *raajaaraamait taan utaaciinappaTutti iraaviTTaal.. (KPT, 246)* 'If he had not treated Rajaram indifferently himself...'; *taan taan kuRRavaaLi (PA, 19)* 'She herself is guilty'; *taan tavaRu ceykiRoomoo? (JSP, 27)* 'Perhaps I (lit. we) have made a mistake myself?'; *pantulu taamaRintu koNTa aLavil eTutturaittaar (BK, 174)* 'Pantulu related what he knew'; *taanenaiyaaT koNTilai kolloo? (T, 5, 83)* 'Didst Thou not make me Thy own?'; *niimkaLtaam kuTumpattai iraNTaayp pirikkiRiirkaL (AN, 218)* 'You divide the family in two yourself'; *ittanai azhakaana kuzhantaiyait taamkaL kaNTatee yillai enRu cattiyam ceyyat to Tamki viTukiRaarkaL (NPM, 23)* '[All the guests] start swearing that they have never seen such a beautiful child'.

In oblique cases reflexive pronouns correlate only with personal pronouns of the 3rd person; e.g., *tam viiTTilum palar naTamaaTinaarkaL (RPa, 209)* 'A lot of people were walking about his house too'; *tannai utaaciinappaTuttinaarkaL (KPT, 192)* 'They treated her with contempt'; *imkuLLa naparkaL tamkaLukkut taamkaLee evvaLavu veeNTumaanaalum peecik koLLalaam (NIR, 34)* 'Those who stay here may talk to one's own self as much as they want'.

In the 1st and the 2nd persons oblique cases of personal pronouns are used in the sense of corresponding reflexive pronouns; e.g., *ennai naanee peeTTi kaNTeen (NPPV, 81)* 'I interviewed me myself'. Personal nouns of the 3rd person are also capable of being used in such a way (parallel to reflexive pronouns); e.g., *avanaal avanaiyee purintukoLLa muTiyavillai (VKa, 82)* 'He could not understand himself'; *manjcu avaL purushanooTa amerikkaavukkup puRappaTTaaL (JGE, 172)* 'Manju with her husband left for America'.

In the modern language the pronouns *taamkaL* and *taam* 'oneselves' may be used in the sense of a honorific form of the 2nd person singular to express the highest degree of courtesy; e.g., *makaaraajaa, taamkaL putiya vazhakkam eeRpaTuttuvatu niyaayam illai (BK, 286)* 'Sire, introduction of a new law by you will be unjust'; *emkaL nanRiyaRitalum tamkaTku ennaaLum uriyataakum (BDKa, 68)* 'We shall be grateful to you for ever'; *taam enna conniirkaL? (TL, 1834)* 'What did you say?; *tammuTaiya kaTitam vantu ceerntatu (F, 508)* 'Your letter is received'.

§ 66. The pronouns *taan* 'oneself' and *taam* 'oneselves' are frequently used in the sense of an intesifying word meaning 'only', 'indeed'; e.g., *tannaalee taan raajakumaaran kaTuntaNTanai aTaiyap pookiRaan (KP, 106)* 'The prince is going to be punished only for his own fault (lit. by himself)'; *avaL taan ezhutiyirukkiRaaL (KVO, 179)* 'It was she who wrote'; *itutaan enakkut teriyum (KVO, 182)* 'I know only this'; *avaL vaarttaikaLtaan uNmai (KVO, 199)* 'Only her words are true'; *colli anuppinaal taan varuviyaa? (JON, 172)* 'Do you come only on invitation?'

These pronouns may also be used as copula; e.g., *naan caRRup pazhaiya kaalattu aacaamitaan (NH, 136)* 'I am a bit of an old-fashioned person'; *naan taan vicaalaaTci (BK, 179)* 'I am Vishalakshi'; *itu taan cuvarkkam (BK, 173)* 'This is happiness'; *ivai ilamkait tiivin uLnaaTTup piraccinaikaL taam (J, 16.4.78, 9)* 'These are Sri Lanka's internal problems'.

There is a tendency in Modern Tamil not to observe agreement in number in either of these cases and to use the singular pronoun *taan* 'oneself' after words in plural; e.g., *iraNTu jiivankaL taan vizhintu iruntana (BKa, 457)* 'Only two creatures

were awake'; *nam periyavarkaL uNmaiyileeyee periyavarkaL taan (NTT, 123)* 'Our great men are really great'; *avaLaal muTikiRa kaariyamkaL ivai taan (JSP, 21)* 'This (lit. these) is what she can do'.

§ 67. In Classical Tamil the pronouns *taan* 'oneself', *taam* 'oneselves' are widely used as declinable postpositional expletives to nouns and personal pronouns which take in this case either the genitive form (in case of pronouns of the 1st and the 2nd persons) or the nominative (otherwise); e.g., *civapuraaNantannai... uraippanyaan (T, 1, 19)* 'I shall recite Sivapuranam'; *makaanoovu tanaittiirtta maruttavanRan kuuli... (U, 11, 6)* 'The wages of the physician who cured one of a deadly disease...'; *oru puumkuyilaaki marantanil eeRinaar (T, 14, 9)* 'He assumed the form of a beautiful bird and perched himself upon a tree'; *entammai uyyak koLvaay (T, 4, 206)* 'Thou would'st take us [as Thy serfs] to save'; *muuvark kumen tanakkum vazhimutalee (T, 21, 4)* 'Thou who art the ancient source of three gods and my self too...'; *kaaTatu tanniR karanta kaLLam... (T, 2, 65)* 'The secret concealed within the woods...'; *civam veeNTaartamai naaLum tiiNTeen (T, 34, 7)* 'I will never touch them who do not want Siva'; *aTinumaa vinpaa Rancuvai kunRaatu (NRT, 23)* 'The taste of cow-milk is not lost even after boiling'.

As an archaic feature this use of the pronoun *taan* 'oneself' is found in the Western dialect of Tamil; e.g., *unRan peeru enna? (NM, 33)* 'What is your name?'; *nii enRan kuuTa peecaatee (NM, 37)* 'Don't speak with me'.

§ 68. Reduplication of reflexive pronouns is used to express the distributive meaning; e.g., *maRRavarkaL ... tattam kutiraiyai niRuttinaarkaL (KP, 231)* 'Other [horsemen] stopped their horses'; *ellaap puLLinamkaLum tamkaL tamkaL kuuTukaLait teeTi vantu ceerntu viTTana (VKu, 37)* 'All birds have come in search of their [respective] nests'.

POSSESSIVE PRONOUNS

§ 69. In Modern Tamil possessive pronouns are formed from bases of personal and reflexive pronouns on the following

pattern: *ennavan* 'my (man)', 'mine', *ennavaL* 'my (woman)', 'mine', *ennavar(kaL)* 'my (people)', 'mine', *ennatu* 'my (object)', 'mine', *en(av)a* 'my (objects)', 'mine'.

In addition to these forms a number of possessive pronouns which do not comprise any regular paradigm may be found in Classical Tamil, viz., *emmoon* 'our (man)', 'ours', *emar / emmoor / emmanoor, namar* 'our (people)', 'ours', *nammatu* 'our (object)', 'ours', *ninnoor* 'thy (people)', 'thine', *ninnatu* 'thy (object)', 'thine', *ninna* 'thy (objects)', 'thine', *numar / nummoor* 'your (people)', 'yours', *tamar* 'their own (people)', 'theirs', etc.

All these pronouns are declined on the pattern of their respective personal pronouns. They are used both in the substantival and the attributive functions.

In substantival use the meaning and functions of possessive pronouns depend on their case forms (similarly to other declinable words); e.g., *naanum umkaLavan taan (PS, 51)* 'I am also yours'; *atu nammavarukku rompa naaLaiya pazhakkam (PPO, 62)* 'This is an ancient custom of our people'; *emkaLavar avaL piLLaiyooTee rompa cineeku paavattooTee pazhakinatai naan vikalpamaa nenaccuTTeen (KPT, 285)* 'It looked suspicious to me that my husband (lit. our he) was so affectionate with her child'; *numaruL oruvan (P, 202)* 'One of your men...'; *tamarpiRa raRiyaa... (P, 367)* 'Drawing no distinction between their own people and others...'; *icai tanataaka... (P, 386)* 'May you be praised (lit. let praise be thine)'; *ninava kuuRuva lenava keeNmati (P, 35)* 'Listen to my words (lit. mine): I say what concerns you (lit. thine)'; *piRavun tamapooR ceyin... (K, 120)* 'If others' [tasks] are fulfilled as their own...'

In attributive use neuter singular forms of possessive pronouns are most regularly found in Modern Tamil in the function of prepositive attributes lacking agreement in gender or number with words they qualify; e.g., *namatu naaTu (J, 3.8.80, 1)* 'our country', *enatu putalvi (BK, 387)* 'my daughter', *avanatu manappuN (AN, 86)* 'his mental sore', *invanatu peNTaaTTi (PA, 40)* 'his wife', *avarkaLatu kaNkaL (PU, 83)* 'their eyes', *tattamatu uruvamkaL (JSK, 58)* 'the figures of each of them'.

In Classical Tamil neuter plural forms of possessive pronouns are also used in this function, but no agreement in number or gender is observed in this case either; e.g., *ninna kaNNi (P, 45)* 'thy garland', *ema kulamakaL (CP, 24, 18)* 'a woman of our family'.

DEMONSTRATIVE PRONOUNS

§ **70.** There are two demonstrative pronouns in Modern Tamil, viz., *anta* 'that' and *inta* 'this'. Two more demonstrative pronouns, viz., *unta* 'that' (intermediate between *anta* 'that' and *inta* 'this' or proximate to the addressee) and *aana* 'that' are used in Classical Tamil. The demonstrative pronoun *unta* 'that' is also retained in the Sri Lanka dialect.

Demonstrative pronouns distinguish neither gender, nor number, nor person. They are not declined for case and can only be used as prepositive attributes to other words; e.g., *inta naaTu (N, 267)* 'this country'; *inta naaTukaL (J, 27.2.63, 3)* 'these countries'; *inta apaakkiyacaali (KP, 124)* 'this wretch'; *kaalaa lantak karumkani citaitteen (MM, 17, 34)* 'I crushed that black fruit with my foot'; *anta nilamkaLai anta vivacaayikaLukkee pakirntu koTuppatu... (J, 3.8.80, 3)* 'The distribution of those land plots among those peasants...'; *unta veel (M, 11, 213)* 'that spear'.

Reduplication of demonstrative pronouns is used for expressing distributive meaning; e.g., *atatu anta anta kaalattilee naTakkum (JSP, 61)* 'Everything (lit. each one) will take place in its time'; *untantak kaNattilee... (KE, 166)* 'Each time...'

Substantivization of demonstrative pronouns is infrequent; e.g., *ippozhutu antappaRRi yellaam eNNikkoNTiruntaal kaariyantaan keTum (RA, 119)* 'If we think now about such things (lit. those), our cause will be ruined'.

INTERROGATIVE PRONOUNS

§ **71.** The interrogative pronouns *evan* 'who' (masc.), *evaL* 'who' (fem.), *etu* 'what' (n.), *evar(kaL)* 'who' (epic.), *evai(kaL)* 'what' (n. pl.) distinguish gender and number. They are declined similarly to corresponding personal pronouns of the 3rd person and are used accordingly; e.g., *evanukkuttaan... tuNiccal varum? (RPP, 196)* 'Who has [enough] courage [for this]?'; *evaLuTan kulaavinaa unakku enna? (AR, 192)* 'What is that to you in whose company [lit. with whom (fem.)] I am having a good time?'; *anta ezhucci etaRkaaka? etaic caatikkap pookiRatu? (J, 26.11.72, 5)* 'What is this campaign for? What is it going to achieve'; *etanaal avar appaTic connaar? (JON, 160)* 'Why (lit. because of what) did he say so?'; *atu etileeyyaa ezhutirukku? (JAS, 13)* 'Where (lit. in what) is it written?'; *nooy tantatu evar' (AP, 225)* 'Who has casued [this) pain?'; *axRi Naiyaavana evai? (AI, 80)* 'Which words [lit. what (n. pl.)] belong to the inferior class?; *ellaam ennum panmaip peyar evaikaLukkup potuppeyar? (AI, 88)* 'With which words does the word *ellaam* 'all' agree?'

The corresponding interrogative pronouns of Classical Tamil, viz., *yaavan / eevan* 'who' (masc.), *yaavaL / yaaraL* 'who' (fem.), *yaa(va)tu / ee(va)tu* 'what', *(y)aavar* 'who' (epic.), *yaa(vai)* 'what' (n. pl.) are also widely used in literature; e.g., *yaavar vaay tiRakka vallaar? (KR, 1, 15, 6)* 'Who can open the mouth?'; *aruLallaatiyaatu? (K, 254)* 'What is virtue and its opposite?'; *unakkut teriyaata raajarakaciyam eetu? (KP, 21)* 'Which state secret is unkown to you'; *peNNiR peruntakka yaavuLa? (K, 54)* 'What (n. pl.) is more worthy than [a virtuous] woman?'

The pronoun *(y)aar* 'who', which is frequently used both in Modern and Classical Tamil, distinguishes, despite its form, no category of number; e.g., *yaar ippaTic cirikkiRaarkaL? (JUT, 226)* 'Who is laughing so?'; *avan yaar? (PV, 59)* 'Who is he?'; *naan aar en uLLam aar nhaanamkaL aar ennai aar aRivaar? (T, 10, 2)* 'Who am I? What is my mind and what's my knowledge? Who will cognize my self?'

The pronoun *evan* 'what' which belongs to Classical Tamil does not distinguish the category of number either; e.g., *vaanuyar tooRRa mevan ceyyum? (K, 272)* 'What can sky-high ostentation yield?'

Another group of interrogative pronouns formed from *en* 'what' and used predominantly in Classical Tamil comprises *enn(av)an / enaivan / enaiy(av)an* 'who' (masc.), *enn(av)ar / ennoor / enaivar* 'who' (epic.), *eRRu / entu / ennai / ennampu(tu)* 'what'; e.g., *ivan tantai ennooRRaan kol? (K, 70)* 'What [penance] did his father perform?'; *ennukku innum*

perukkinRatee? (Ti, 121) 'Wherefore (lit. to what) does it increase [it] still more?'; *ennan evviTattan? (I, 96)* 'Who is he? To what place does he belong?'; *cittira matanai yennavaree yaLantaRipavar? (I, 196)* 'Who is he who will cognize the admirable god Kama?'; *enaivar aayinum... (PG, 3, 22)* 'Whoever they be...'; *axRiNai yenpataRkup poruL ennai? (AI, 79)* 'What does the word *axRiNai* mean?'; *atentuvee? (T, 29, 1)* 'What is it?'; *eRRennai uRRa tuyar? (K, 1256)* 'What is the sorrow that torments me?'

Three other pronouns of this group, viz., *ennam, ennatu, enna* 'what' may frequently be found in the modern language too. Among them *ennam* and *ennatu* are declined regularly, whereas *enna* is indeclinable but is capable of being used in the function of a prepositive attribute; e.g., *ennattukkut taattaa payam? (TU, 62)* 'What are you afraid of, grandpa?'; *ennattaic ceyya? (NTT, 25)* 'What is to be done?'; *nii ennatu colkiRaay? (TL, 549)* 'What do you say?'; *ennataan kaaraNamaayirukkum? (KP, 194)* 'What may be the cause [of this]?'; *iLaiccirukkeenaa enna? (SS, 141)* 'Have I grown thin, eh (lit. what)?'; *enna ceeti? (KP, 21)* 'What's the news?'

The interrogative pronouns *enta* 'which', 'what', *ettakaiya* 'what kind of', 'what', *enai* 'of what number', 'of what quantity' are not inflected. They distinguish neither number nor gender and can only be used as prepositive attributes to other words; e.g., *entac cakkaravartti? entak kaTTaLai? enRaaL (KP, 348)* "What emperor? What injunction?" asked she';*ettakaiya avacarai teertalkaL?... (J, 28.6.66, 10)* 'What early elections?...'; *enaip pakai uRRaarum uyvar (K, 207)* 'However great be the enmity incurred, [those who are its object] will survive'.

The interrogative pronouns *ettanai, enaittu* '(of) what quantity', 'how many', 'how much' are of the neuter gender but distinguish no number. *ettanai* is used in the substantival, as well as in the attributive and the adverbial functions; e.g., *iraNTum ettanaiyum aintu?* 'How much must be added to two to get five?'; *avanukku ettanai ruupaay koTukka veeNTum? (KK, 46)* 'How many rupees is it necessary to pay him?'; *unnai ettanai*

taNTittaalum pootaatu (NPP, 129) 'However [hard] you may be punished, that won't be enough'. *enaittu* is used only in the substantival function; e.g., *enaittuLa keeTpana tunpam (KR, 2, 9, 6)* 'How many grievous [facts] are yet to be heard'.

§ 72. The particle *um* 'and', 'all' is added to interrogative pronouns to make their meaning universal or generalized; e.g., *yaar* 'who'- *yaarum* 'everyone', 'everybody', 'anybody', 'whoever'. For instance: *yaavarum aRivari yaay (T, 20, 3)* 'Thou art too hard for all to know'; *katavukaL yaavum nanRaayt tiRantu koNTana (AN, 228)* 'All the doors opened widely'; *ulookamkaL yaavaRRaiyum tooNTi eTukka veeNTum (NE, 84)* 'It is necessary to extract all the metalls'; *poruL yaavinum ninRiTum teyvam... (B, 176)* 'God which is present in everything...'

Frequently inerrogative pronouns with the particle *um* 'and', 'all' attached are used in negative sentences in the sense of negative pronouns (which are lacking in Tamil); e.g., *etaic ceytaalum yaarum ennavum keeTkaamal irukkiRaarkaLee (ATP, 102)* 'Whatever is done, nobody asks about anything'; *emkaL yaarukkum uTampu nooyillai (NPM, 77)* 'None of us is ill'; *itu maatiri vishayamkaLilee evaLum evaLukkum utavi ceyya muTiyaatu (Je, 56)* 'In such matters nobody can help each other'; *yaavaraiyum kaNTatu illai (T, 11, 2)* '(I) have seen nobody'; *nin puumkazhalkaL avai allaatu evaiyaatum pukazheenee (T, 39, 1)* 'I will praise naught else except Thy beauteous feet'; *pinnaalee yaarum pompaLaimka illaiyeeTaa? (JOM, 16)* 'Aren't there any women behind?'; *avarkaL yaarumee etuvum peecavillai (JOM, 24)* 'None of them said anything'.

In such cases the particle *um* 'and', 'all' may be attached not to the interrogative pronoun itself, but to another word which is semantically related to the pronoun; e.g., *naNparkaL yaaraip paarkkap poonaalum mutalil avarkaL pustaka alamaariyai muRRukai iTumkaL (NPV, 98)* 'When you go to visit one (lit. anyone) of your friends, first of all besiege his bookcase'; *entak kuRaiyaiyum evarum kaaNamuTiyaatapaTi... (AR, 227)* 'Lest anybody should find any defects...'; *evar utaviyum entap paTippum illaamal...(RKT, 44)* 'Without anybogy's help, without any training...'

The particle *oo* 'really', 'whether' is added to interrogative pronouns to make their meaning indefinite; e.g., *yaar* 'who' - *yaaroo* 'somebody', 'someone', *eetu* 'what' - *eetoo* 'something'. For instance: *evaLoo teriyavillai en peTTiyai eTuttukkoNTu pooyviTTaaL (NKR, 173)* 'Some unknown woman took away my trunk'; *uruppuriyaamal eetoo uLaRik koTTinaaL (RN, 90)* 'She shouted out something incoherent'; *tiTiirenRu eetoo onRu cuvararukil niRpataakat toonRiRRu (PPO, 89)* 'Suddenly some shadow (lit. something one) showed up standing near the wall'; *anta maatiri ettanaiyoo paarttirukkeen (JI, 96)* 'I have seen a lot of (lit. how many) such [cases]'.

Besides the substantival function interrogative pronouns with the particle *oo* 'really' may also be used both in the attributive and the adverbial functions; e.g., *ivan evaLoo oru naaTakakkaariyin pinnaal pooy viTTaan (JON, 122)* 'He made off after some actress'; *avaL eetoo veelaiyaaka iruntu viTTaaL (RN, 91)* 'She was occupied with some work'; *takappanaar eetoo koopittukkoNTu... (NPM, 103)* 'For some reason [my] father got angry and...'; *atil ennavoo avarukku oru payam uNTaaki viTTatu (NPM, 90)* 'For some reason he got afraid of it'.

The same meaning is imparted to interrogative pronouns by the words *aavatu* (a participial noun of the verb *aa-* 'to become') and *eenum* (a contracted form of *eninum*, a conditional verbal participle of the verb *en-* 'to say'); e.g., *puttiyuLLa evanaavatu erikiRa koLLiyil eNNey uuRRuvaanaa? (NEK, 158)* 'Will any sober-minded person pour oil on burning flames?'; *enna eetaavatu caappiTaveeNTaamaa? (RP, 154)* 'Well,shall we eat something?'; *evanukkaavatu aaNmaiyiruntaal... (J,4.2.73, 1)* 'If there is courage in somebody...'; *evanaavatu kaLLaniTam cikki viTTaanoo (AP, 32)* 'Perhaps he was ensnared by some swindler'; *eetaavatu takaval teriyumaa? (AK, 92)* 'Do you know anything new?'; *eeteenum veelaikkup pookat tiirmaanittaaL (AP, 33)* 'She decided to get some job'.

The interrogative pronoun *ettanai* 'how many' with the words *aavatu* 'that which will become' or *aam* 'which will become' attached (and sometimes clipped of its final syllable) is used, similarly to numerals, for expressing ordinal meaning; e.g., *ettanaiyaavatu jaamam (JSP, 79)* 'which watch', *ettanaavatu taTavai (NH, 167 / ettanaam taTavai (NH, 168)* 'which time'.

§ **73.** Reduplication of interrogative pronouns may be of two kinds, viz., reduplication of fully formed words or reduplication of pronominal bases; e.g., *etu* 'what' - *etetu*, *evar* 'who' - *evvevar*, *evai* 'what (n. pl.) - *evvevai*, *enna* 'what' - *ennenna*. In both cases distributive meaning is implied; e.g., *namakku eetetu kiTaikkaveeNTumenRu eNNukiRoomoo, evai evai vilaiyuyarnta-vai enRu eNNukiRoomoo... (AR, 180)* 'Whatever things we want to obtain, whatever things we value high...'; *entaventa venhcayakam koTuttaar (M, 18, 30)* 'What sharp arrows he gave'; *enna enna cintanaikaL taan toonRum (SM, 177)* 'Various thoughts arise'; *ettanai ettanai kaalam inta mukattin caayal ninaivil ... vantirukkiRutu! (PS, 35)* 'How many times the shadow of this face came to [his] memory!'

The distributive meaning of these pronouns may be modified further (as described in § 72) in result of joining the particles *um* 'and', 'all', *oo* 'really'; e.g., *avar eeteetoo pitaRRinaar (TU, 58)* 'He babbled something'; *ennennavoo ceyteen (RJ, 92)* 'I was doing something'; *ettanai ettanaiyoo raajaakkaL ... pirammaca-ariyaa yirukkiRaar (KS, 329)* 'Many rajahs remained unmarried'; *evvevar tiRamum aaNTukoNTu... (T, 2, 125)* 'Having accepted every one's strength...'

Inflectional suffixes and postpositions are joined to the final component of reduplications, whereas the initial one remains in the nominative case; e.g., *yaar yaaraiyoo keeTTukkoNtu niRkiRiirkaLee (NE, 54)* 'You inquire of everybody'; *yaar yaarukkoo lanhcam koTuttu... (R, 178)* 'Having bribed some people...'; *etu etaRkoo capaikaL uLLana (AP, 206)* 'There are various kinds of societies'; *taamkaL evaLevaLuTanoo kuuTik kulaaviniirkaL (AP, 167)* 'You have had a good time in the company of various women'.

DETERMINATIVE PRONOUNS

§ **74.** The determinative pronouns *anna(a)n / annavan / annoon* 'such a person' (like that one), *inna(a)n* 'such a person (like this one), *anna(a)L* 'such a woman' (like that one), *inna(a)L* 'such a woman' (like this one), *annaar / an(n)oor* 'such people'

(like those), *innaar / innoor* 'such people' (like these), *annatu* 'such an object' (like that), *innatu* 'such an object' (like this), *anna(vai) / ana* 'such objects' (like those), *inna(vai)* 'such objects' (like these) distinguish both number and gender and are declined on the pattern of corresponding personal pronouns.

For the most part these pronouns are found in the substantival function; e.g., *inattaanaa minnaa nenappaTunh col (K, 453)* 'One's reputation (lit. the word by which one is called such-and-such) depends on his associates'; *uyirkkannaL aayizhai (K, 1124)* 'Woman resembles (lit. is such a woman like) life'; *innaarin tarmam enRu ezhuti yiruntatu (NNU, 103)* 'It is written that [this is] a gift of such-and-such person'; *innaarukku maNamakaL teevai (NTT, 164)* 'Such-and-such person is in search for a bride'; *camutaaya nooy innatu enRu ippootaavatu eNNip paarkka veeNTum (VNP, 32)* 'At least now it is necessary to ponder over the nature of this social disease (lit. that the disease is a such one)'; *enakku inna ceyvatenRu teriyavillai (BK, 12)* 'I did not know what (lit. such things) to do'.

In Modern Tamil the determinative pronoun *inna* 'such' is frequently used as a prepositive indeclinable attribute; e.g., *inna kaaraNam (BK, 11)* 'such a cause', *inna vilai (NIR, 60)* 'such a price'.

In Classical Tamil the pronoun *anna* 'such may be used attributively in postposition to nouns and other declinable words or to verbal participles for expressing comparison or similitude; e.g., *maari yanna vaNmaiyiR corintu veeni lannaven veppu niimka arumkala nalkiyoonee (P, 397)* 'O donator, who, resembling a shower of rain in abundance, strewed me with gifts of value in order to appease my anguish [which burnt] like midsummer heat...'; *konRanna innaa ceyinum... (K, 109)* 'Even if one commits a crime as great as murder...'

Reduplication of these determinative pronouns is used to express distributive meaning; e.g., *ataRku inninnaar inninna iTainhcalkaL izhaittu viTTaarkaL... (NET, 57)* 'Such-and-such people created such-and-such obstacles on the way to it'.

§ 75. Another group of determinative pronouns, synonymous to those described in § 74, is formed by the attributive pronouns *anai* 'such' (as that), *inai* 'such' (as this) and their derivatives *anaiya(a)n, inaiyoon* (masc.), *anaiya(a)L, inaiyavaL* (fem.), *anaittu, inaittu / inaiyatu* (n. sg.), *anaiya(a)r / anai(ya)var, inaiyar* (epic.), *anaiya, inaiya(vai)* (n. pl.) which distinguish both gender and number and are declined on the pattern of corresponding personal pronouns.

In Modern Tamil only the pronouns *anaittu* and *anaivar* are commonly used with the generalizing particle *um* 'and', 'all' attached; e.g., *manita uLLattin antaramka marmam anaittaiyum aRintu... (KP, 201)* 'Knowing all intimate secrets of the human mind...'; *taTaikaL anaittaiyum takarntu... (RT, 140)* 'Having crushed all the obstacles...'; *paTittavarkaL anaivaraiyum kuupp-iTTaar (NH, 104)* 'He invited all men of education'. Occasionally the universal meaning is associated with the pronoun *anaittu* itself which may be used in this case without the particle *um;* e.g., *anaittuk kalluuri maaNavarkaL peecinaar (J, 17.1.71, 14)* 'Students of all colleges spoke'; *anaittintiyat toTarpu... (J, 17.1.71, 14)* 'The All-Indian [means] of communication...'

All the other determinative pronouns of this group are characteristic of Classical Tamil; e.g., *anai naal vakaiyum ciRappoTu varumee... (TP, 245)* 'Such four types of expressions are used...'; *veeRRumai inaiya... (N, 291)* 'The cases are as follows (lit. such ones)...'; *anaiya ceykaiyaal... (KR, 2, 9, 140)* 'Owing to such actions...'; *ennanaiya munivar... (KR, 1, 6, 7)* 'Such sages as I...'; *anaiya rappuna leeRinar (KR, 2,7, 38)* 'Such people crossed that stream'; *manattukkaN maacilan aatal anaittaRan (K, 34)* 'Virtue means (lit. is such a quality) to be spotless in mind'.

§ 76. The determinative pronouns *attanai* 'such', 'thus much', 'so many' (as that), *ittanai* 'such', 'thus much', 'so many' (as this) are frequently used as indeclinable prepositive attributes: e.g., *enna ittanai cantoosham? (NNU, 129)* 'Why so much joy?'; *attanai maramkaL... (TL, 65)* 'So many trees...'

In adverbial function the pronoun *attanai* may be used postpositively for denoting quantities measured by a unit named in the preceding word; e.g., *um makaL miitu emkaLukku eLLattanai*

kaatal kuuTa kiTaiyaatu (ATP, 35) 'We have not even the slightest (lit. as small as a sesame seed) love for your daughter'.

In literature these pronouns are most regularly used in combination with the particle *um* 'and', 'all' which implies universality; e.g., *attanaiyaiyum cakittukkoNTiruppaarkaL (PK, 76)* 'They tolerated everything'; *attanaikkum avaLaa kadraNam? (RMT, 73)* 'Is she the cause of everything?'; *ittanaiyilum tan nilaimaitaan veeTikkaiyaakap paTTatu kirushNanukku (SDJ, 152)* 'This notwithstanding, the situation seemed funny to Krishan'.

The both pronouns clipped of their final syllable may form attributive phrases with the word *aam* 'which will become' (a participle of the verb *aa-* 'to become') for expressing ordinal meaning; e.g., *ittanaam nampar viiTTil... (NH, 55)* 'In house number so-and-so...'

§ 77. The determinative pronouns *attakaiya* 'such' (as that), *ittakaiya* 'such' (as this) are found in Modern Tamil. They distinguish neither gender no number and, being undeclinable, are used as prepositive attributes; e.g., *attakaiya aapattu (NAV, 110)* 'such danger', *ittakaiya viirarkaL (Pu, 345)* 'such heroes'.

The determinative pronouns *attakaiyavar(kaL), ittakaiya-var(kaL)* 'such people' (as those / these) are declined on the pattern of corresponding personal pronouns and are also found in Modern Tamil; e.g., *ittakaiyavarkaLukkaavatu vilakku aLikkappaTa veeNTum (NPP, 96)* 'An exception must be made at least for such people'.

§ 78. A semantically close group of determinative pronouns is formed by the indeclinable attributive pronouns *maRRai* 'other', 'another', 'one else', *eenai* 'other', 'the other', 'remaining', *piRa* 'other', 'differing' and their declinable derivatives *maRRavan, eenaiyavan, piRan* (masc.), *maRRavaL, eenaiyavaL, piRaL* (fem.), *maRRavar(kaL) / maRRaiyaar / maRR(aiy)oor, eenaiy(av)ar / een(aiy)oor, piRar(kaL)* (epic.), *maRR(at)u, eenaiyatu, piRitu* (n. sg.), *maRRa(vai)[kaL], een(aiy)a, piRa(kaL)* (n. pl.) which

distinguish both gender and number and are declined on the pattern of corresponding personal pronouns. All of them are used similarly to the determinative pronouns described in §§ 74-75; e.g., *maRRainaaL (F, 784)* 'Next day...'; *eenai mannar iruvarum... (CP, 28, 108)* 'The other two kings...'; *piRark kinnaa muRpakaR ceyin... (K, 319)* 'If, ere the noontide, [you] to others evil do...'; *eenoorkku eLiya iRaivaa... (T, 4, 117)* 'Lord affable to all the rest...'; *varttakanoo maRRavarkaLai yellaam ciRitum kavanikkavillai (KP, 194)* 'As for the merchant, he took no notice of all others'; *ataiyee paarttup piRavaRRai appaTiyee maRantu... (JOM, 44)* 'At once having forgotten everything else at the sight of it...'.

In Modern Tamil the pronouns *maRRa, piRa, eenaiya* are commonly used as indeclinable prepositive attributes; e.g., *maRRa vishayattil (PU, 220)* 'in other matters', *eenaiya payanvakaikaL (Va, 91)* 'other functions'. The pronoun *itara* 'other' is used similarly; e.g., *itara naaTukaL (J, 3.8.80, 1)* 'other countries'.

The neuter singular pronoun *veeRu* 'other', 'different', 'separate' cannot be inflected and is used either as a predicate or as a prepositive attribute; e.g., *atu veeRu (PTC, 263)* 'This is quite another matter'; *veeRu nalla cantarppam... (AN, 165)* 'Another opportunity...'

Used as parenthesis, this pronoun means 'moreover', 'in addition', 'to crown all'; e.g., *inta ilaTcaNattilee tampikku veeRu paLLikkuuTac campaLam kaTTaveeNTum (AKP, 14)* 'On top of that I must pay school fees for my younger brother'.

§ 79. The determinative pronoun *ellaa* 'all', 'whole' is used with the particle *um* 'and'. In the nominative case the particle *um* loses its initial vowel: *ellaam*. In all oblique cases except the genitive the particle *um* is added to case suffixes; e.g., acc. *ellaavaRRaiyum*, dat. *ellaavaRRukkum*, loc. *ellaavaRRilum*, etc. In the genitive the particle *um* is added to the word qualified by the pronoun; e.g., *avai ellaavaRRin tuNaiyum koNTu... (Va, 84)* 'With the help of them all...'

In Colloquial Tamil the pronoun *ellaa* 'all' takes the increment *-tt-* for declension; e.g., dat. *ellaattukkum*, etc.

In substantival use the pronoun *ellaa* is classed with the neuter gender (without distinction of number); e.g., *ulakattilee ellaam avarukkut tuccamaaki viTTana (RMT, 72)* 'Everything in the world has become insignificant for him'; *ellaam aTiyooTu maaRiviTTatu (R, 18)* 'Everything changed drastically'.

In attributive use the pronoun *ellaa* may occur both in preposition and postposition to the word it qualifies. Prepositively *ellaa* may be used as an indeclinable attribute to any word irrespective of its gender or number (the particle *um* being added to that word); e.g., *ellaat tozhilaaLarum (PS, 105)* 'all workers', *ellaa vitamkaLilum (KP, 111) / ellaa vitattilum (PTC, 151)* 'in every possible way'. As a postpositive attribute *ellaa* remains indifferent to gender and number only in the nominative form; e.g., *ini ulakattaarellaam ennai nakaippaarkaL (BK, 265)* 'Now everybody in the world will laugh at me'; *nammai ellaam viTa akkaataan rompavum kashTappaTTirukkaaL (SS, 117)* 'Our elder sister got tired more than all of us'; *uurukkellaam itu teriyum (RN, 2)* 'This is known throughout the village'; *kaTitamkaLaiyellaam puraTTip paarttu... (KPT, 29)* 'Having skipped through all the letters...'

In oblique cases this pronoun goes only with neuter antecedents (which remain in the nominative case); e.g., *viyaatikaL ellaavaRRaiyum tiiruttu... (KP, 100)* 'Having cured all the diseases...'; *itellaavaRRaiyumviTa viceeshamaaka... (SS, 221)* 'More strange than this all...'

In Modern Tamil the pronoun *ellaa* is frequently used adverbially meaning 'at all', altogether'; e.g., *anta maatiri yellaam payappaTaatee (KP, 101)* 'You should not be afraid like this at all'; *ippootellaam yuttam ceyvataiyee niRuttiviTTiirkaL* 'You have entirely stopped waging wars now'. Occasionally this pronoun is used as an expletive word in rhythmical puposes; e.g., *caRRuneerattukkellaam... (KP, 171)* 'After a while...'

Irregular omission of the particle *um* in this pronoun may also be sometimes met with in the modern language; e.g., *puRappaTalaam. ellaa reTi (JOM, 148)* '[We] may leave. Everything is ready'; *ivaikaLellaavaRRin kaaraNamaaka... (J, 28.3.65, 9)* 'Owing to this all...'

§ **80.** The determinative pronouns *ellaar / ellavar / elloor* 'everybody', 'all' (epic.),similarly to the pronoun *ellaa*, regularly take the particle *um*. These pronouns are used as substantival words or as postpositive attributes; e.g., *avanukku elloorum payappaTuvaarkaL (PU, 221)* 'Everybody was afraid of him'; *elloor viiTTukkum pomkal varappookiRatu (VKK, 67)* 'The Pongal festival is coming to eveybody's house'; *ellaaratu vaayilum inta oru peyaree (JSD, 95)* 'Only this name is on everybody's lips'; *veelaikkaararkaL elloorum kampi niiTTiviTTaarkaL (PU, 222)* 'All the servants ran away'; *emkaL elloorukkum enna ceyvatu enRu teriyavillai (V, 254)* 'It was unclear to all of us what is to be done'.

The determinative pronouns *elliir* 'you all', 'all of you', *elleem / elloom* 'we all', 'all of us' are found in Classical Tamil; e.g., *aTiyaar aaniir elliirum akala viTumin viLaiyaaTTai (T, 45, 4)* 'Leave off worldly games ye all who have become His serfs'.

These pronouns are not declined. In oblique cases they are substituted by combinations of the pronoun *ellaa* with the personal pronouns *niir* 'you' or *naam* 'we' respectively; e.g., *ellaa nummaiyum* 'all (acc.) of you', *ellaa nammooTum* 'with all of us'.

In Modern Tamil similar combinations of personal pronouns with the determinative pronouns *ellaar / elloor* 'all people' are quite common; e.g., *naamkaL elloorumee eemaantu pooyviTToom (KP, 113)* 'We all were overjoyed'; *emkaL ellaarukkum aaccariyamaakap pooyviTTatu (NPM, 77)* 'All of us were astonished'; *umkaL ellaaraiyum kalantu peecuvataRkaaka... (NH, 118)* 'In order to confer with all of you...'; *avarkaL ellaarukkum azhaippu vantatu (NIR, 157)* 'They all received an invitation...' Irregularly the pronoun *ellaar / elloor* may be used with regard to the 2nd person plural; e.g., *ellaarum itanpaTi naTantu poomkaL (NPV, 117)* 'All of you act in accordance with this'.

§ **81.** The determinative pronouns *muzhu(va)tu, cakalam, carvam, puuraa* 'all', 'whole' are neuter singular, and the pronoun *cakalar* 'all people' is epicene plural. They all are generally used with the particle *um* attached. For instance: *en ishTappaTitaan cakalamum naTakka veeNTum (AR, 109)* 'Everything must go

on in accordance with my desire'; *taamkaL carvamum aRinta makaanhaani (JJ, 61)* 'You are a great omniscient sage'; *muzhuvatum paTaippoon... (T, 3, 11)* 'The Creator of all...'

The pronouns *muzhu(va)tu* and *puuraa* are frequently used as postpositive attributes agreeing in gender and number with their antecendents; e.g., *katai muzhutaiyum eTutturaittaar... (BK, 174)* 'He related the whole story'; *vishayam puuraavum teriyaata cantarppattil... (SS, 221)* 'Since the matter was not completely (lit. the whole matter) known...'; *vaanaveLi muzhuvatilum... (KP, 171)* 'In the whole sky...'

The pronouns *muzhu, cakala, carva* 'all', 'whole' are used as indeclinable prepositive attributes; e.g., *muzhu palattuTanum talaiyait tiruppi... (PU, 101)* 'With all [his] force turning the head in a jerk...'; *cakala manitarkaLiTattilum iican nhaanam.... koTuttirukkinRaar (BK, 9)* 'God gave intelligence to all men'.

In Modern Tamil determinative pronouns of this group are sometimes used without the particle *um;* e.g., *cakala munneeRpaaTukaLuTan naTantu... (AP, 211)* 'Moving on with all precautions...'; *raattiri puuraa enakkut tuukkamee varalee (JGE, 74)* 'I could not sleep all night long'.

The pronoun *muzhu(va)tu* 'all' with the particle *um* attached is frequently used in adverbial function (= 'entirely', 'completely', 'throughout'); e.g., *muzhutum veNNey aLaintu... (D, 7, 8)* 'After mixing the oil completely...'; *anpenakku ... aruLaay ninnai yeetta muzhuvatumee (T, 5, 6)* 'Grant me the love to praise Thee whole'.

INDEFINITE PRONOUNS

§ **82.** The indefinite pronouns *pal(lav)ar / pallar* 'many' (epic.), *cilar* 'few', 'several' (epic.), *pala / pallavai* 'many' (n.pl.), *cila* 'few', 'several' (n. pl.), *palatu* 'many' (n.sg.), *cilatu* 'few', 'several' (n. sg.) are declined on the pattern of the personal pronouns *avar, avai* 'they', *atu,* 'it' respectively.

All these pronouns are used either as substantival words or as postpositive attributes; e.g., *piramukarkaLilum cilar nakaiccuvai peRRiruntanar (KE, 101)* 'Some of eminent men

too had a sense of humour'; *pallaar pakaikoLalin... (K, 450)* '[Worse] than to excite hate of many...'; *anta viLamparap poorTukaLil palavaRRait tomkaviTTaan (RPP, 241)* 'He hung up many of those advertisement boards'; *cilatukaLaik kannattil iraNTu koTukkalaamaa? (NPV, 51)* 'What if I slap some of them on the cheek?'; *naaTkaL pala cenRana (KVO, 367)* 'Many days passed'; *avaruTaiya kavitaikaL cilavaRRil... (KE, 101)* 'In several of his poems...'

Besides, the pronouns *pala* and *cila* are widely used as indeclinable prepositive attributes (without distinction of gender); e.g., *cila neeramkaLil cila manitarkaL ... (Je, 1)* 'In some moments some people ...'; *cuvarkaLil pala varNamkaLil tiiTTappaTTiruntana cittiramkaL (KP, 224)* 'There are multi-coloured frescoes on the walls'.

§ **83.** Reduplicated indefinite pronouns, viz., *pala(p)pala / paRpala* 'many', *cila(c)cila / ciRcila* 'few', 'several' express discreteness and plurality of denoted quantities; e.g., *ivvaaRu paRpala eNNic coornteen (V, 83)* 'I got tired of these (lit. of many groups of) thoughts'; *ninaivukaL palap palavaaka ooTina (PPO, 101)* 'Thoughts crowded (lit. thoughts ran in large numbers) in the head'.

PERSONAL NOUNS

§ **84.** Personal nouns are used in Classical Tamil. Their distinctive features are the categories of gender, number, person and case. Among them gender, number and person are formally expressed by the following personal suffixes:

		Singular	Plural
1st Person		*-e(e)n*	*-eem / -a(a)m / -oom*
2nd Person		*-aay / -ai*	*-i(i)r*
	masc.	*-a(a)n / -oon*	
3rd Person	fem.	*-a(a)L / -ooL*	*-a(a)r*
	neu.	*-(t)tu / -atu*	*-a*

For instance: *nalleen* 'good I', *nalleem* 'good we', *nallaay* 'good thou', *nalliir* 'good you', *nallaan* 'good he', 'good man', *nallaaL* 'good woman', *nallaar* 'good they', 'good people', *nanRu 'good nanRu* 'good it', 'good thing', *nalla* 'good they', ' good things'.

Personal suffixes which are used to form personal nouns may be joined either to the base or to the nominative of a noun in the singular or (less frequentlyu) in the plural number. Personal suffixes except *-(t)tu* are joined to vowel-ending nominals by means of the increments *-y-,-v-* (the increments *-tt-*, *-in-*, *-an-* occasionally added to bases as well). For instance: *naay* 'dog' - *naay(in)een* 'dog-like I', *paricil* 'gift' - *paricilen* 'I who am craving for gifts', *peNTir* 'women' - *peNTireem* 'we who are (like) women', *a Timai* 'slavery', - *a Tiyam / a Tiyeem / a Tiyoom(kaL)* 'we who are (Thy) slaves', *meeni* 'body' - *meeniyaay* 'thou who art an embodiment (of)',t *aaRRal* 'might - *aaRRalai* 'thou who art mighty', *puRam* 'the outside' - *puRattai* 'thou who art alien', *maN* 'earth' -*maNNinai* 'thou who art (a particle of) soil', *teevar* 'gods' *teevariir* 'godlike you', *mey* 'truth' - *meyyaan* 'he who is an embodiment of the truth', *veel* 'spear' - *veelan* 'spearman', *perumai* 'greatness' - *periyoon* 'great man', *kuntal* 'lock', 'curl' - *kuntalaaL* 'lady rich in hair', *uTukkai* 'clothes' - *uTukkaiyaL* 'she who has clothes', *manai* 'house' - *manaiyooL* 'a mistress of the house', 'housewife', *tiivinai* 'wickedness' - *tiivinaiyaar* 'evil-doers', *aRivu* 'knowledge' - *aRivinaar* 'knowing persons', *kaatal* 'love' - *kaatala(a)r* 'sweethearts', *mun* 'fore-part' - *munnoor* 'ancestors', *aLi* 'clemency' - *aLit(t)u / aLiyatu* 'that which deserves pity', *vaippu* 'place' - *vaippiRRu / vaippinRu* 'that which pertains to (this) place', *kuRumpu* 'fortress' - *kurumpinRu* 'that which is part of the fortress', *kaTal* 'sea' *kaTaL* 'those (n. pl.) which arose from the sea', *puRam* 'the outside' - *puRatta* 'those which are outside', *marapu* 'tradition' - *marapina* 'those which are traditional', *ka Tamai* 'obligaion' - *ka Tavana* 'duties'.

Occasionally personal nouns of the 2nd person singular join the personal suffix *-ai* by means of the optional increment *-av-;* e.g., *vaaL* 'sword' - *vaaLavai* 'thou who art holding a sword'. The alternation *-ava- / -oo-* may give rise to forms in *-ooy* in such cases; e.g., *poor* 'war' - *poorooy* 'thou who art waging wars'. *kizhamai* 'possession - *kizhavooy* 'thou who art [my] lord'.

Personal nouns may also be formed from numeral bases and pronouns; e.g., *oruveem* 'we which became one', *oruviir* 'one of you', *iruvaam / iruveem* 'both of us', *iruviir* 'both of you', *muuvir* 'three of you' *anaiyeem* 'we who are such (as)', *anaiyai* 'thou who art such (as)', *innam / inneem / innoom* 'we who are such (as)', *inniir* 'you who are such (as)', *inaiyai* 'thou who art such (as)', *yaareem* 'of what nature (lit. who) we', *yaarai* 'of what nature (lit. who) thou', *yaariir* of what nature (lit. who) you', *yaavir* 'of what nature you'.

Personal nouns may also be derived from other personal nouns which already possess personal suffixes; e.g., *uurnaayiR kaTaiyaaneen (T, 5, 56)* 'I, meaner than a village cur' (cf. *kaTai* 'meanness'), *aTiyaneen (T, 22, 3)* 'I who am Thy slave' (cf. *aTimai* 'slavery').

§ **85.** Personal nouns are declined like nouns. Their bases are always identical with the nominative form and case suffixes do not differ from those of nouns. The only exception is the genitive which has a zero suffix. Increments are used in oblique cases of neuter personal nouns of the 3rd person plural (the increment *-aRR-)* and optionally in the dative case of all personal nouns (the increment *-u-),* not to mention *-y-, -v-* which crop up between vowels. For instance: *valleen* 'strong I'- *valleemai* 'strong us' (acc.), *vallaiyaal* 'by thou who art strong' (instr.), *valliiroTu* 'with you who are strong' (com.), *vallaaLooTu* 'with her who is strong', *valleenukku / valleeRku* 'to me who am strong' (dat.), *vallaarkku* 'to them who are strong' (dat.), *vallavaRRil* 'among them (n.) which are strong' (loc.), etc.

The functions of personal nouns in sentence depend on their case forms; e.g., *paaviyeenaip paNikoNTaay (T, 5, 54)* 'Thou hast taken sinful me as a servant'; *irumputaru manatteenai iirttu... T, 38, I)* '[Like a magnet] attracting me of the iron heart....'; *iruvaam paaTukam (KT, 41)* 'Both of us will sing'; *yaamum kaatalam avaRkena (A, 26)* 'We also are full of love for him'; *perumaan ciRyoomai uNarvaay (T, 45, 1)* 'O great Lord! Thou wilt perceive us who are so paltry'; *taarooyai naayaTiyeen paravuvanee (T, 5, 16)* 'Thy dog-like thrall, I'll praise Thee bedecked with garlands'; *citaittal vallaiyaal (P, 37)* 'Let [everything] be destroyed by mighty thee'; *nallaaLooTu nayappuRa.. (T, 2, 12)* 'In love with her who is good...'; uTaiyaayoTu kalantu... (T, 32, 11) 'Mingling with Thee, my Lord... '; *naayeeRku aruLinai (T, 3, 144)* 'Thou hast been gracious to dog-like me'; *aTiyeeR kiyaiva titu (PG, 4, 13, 125)* 'It is proper for me who am a slave'; *collaRku*

ariyaanaic colluvaar (T, 1, 92) 'They will speak of Him who is hard to be described'; *melvira laaTkaruLum parivu ... (T, 43, 5)* 'Favour to her whose fingers are soft...'; *nallaaro Tum talaitaTu maaRaaki... (T, 41, 2)* 'Having lost my head in the company of those who are so good...'; *ciRiyeen pavan tiirppavanee (T, 6, 7)* 'Thou wilt save me, who am so paltry, from earthly births'; *piRaRkuriyaaL tooL tooyaataar....(K, 149)* 'Men who touch not the shoulder of another one's wife ... '; *akara mutala ezhuttellaam aati pakavan mutaRRee ulaku (K, 1)* 'As all letters have the letter A for their first, so the world has the eternal God for its first'; *colluka collin payanuTaiya (K, 200)* 'Let one speak, if he speaks what is useful'.

Neuter personal nouns of the 3rd person plural are also widely used as prepositive attributes (frequently without agreeing with words they qualify); e.g., *kanRupuNar piTiya kunRu (PTP, 12)* 'mountains haunted by elephant cows with their calves', *matila neTumputavu (PTP, 16)* 'a high gate in the fortress wall', *tool tutiya vallukir (A, 8)* 'strong claws in leather sheath', *koTumen ciRaiya kuurukirp paRavai (KNT, 352)* 'a sharp-clawed bird with curved tender wings', *malaiya mayil (Pari, 6, 4)* 'a mountain peacock', *kaNTal Veeliya uur (NT, 74)* 'a village with a mangrove hedge', *urumuraRu karuviya perumazhai (A, 158)* 'a shower of rain from a thundering cloud', *kaniya aalam (Ai, 303)* 'a fruit-bearing banyan', *neyttooranna ceviya veruvai (Ai, 335)* 'an eagle with blood-red ears', *kaLara kaLLi (P, 260)* 'a bog spurge', *yaraiya caantam (P, 58)* 'a mountain sandal', *naRuneyya cooRu (P, 396)* 'boiled rice with the odour of butter', *neTuniira tuRai (PTP, 33)* 'a deep-water harbour', *irupeer yaaRRa voruperum kuuTal (P, 273)* 'a confluence of two great rivers'.

§ 86. In Modern Tamil personal nouns of the 1st and the 2nd persons are rarely used; e.g., *un taricanattai ... eezhaiyeenaal taamka muTiyaatu (RKT, 19)* 'My poor self will not be able to tolerate your appearance'; *taamkaL yaar enRu aTiyeenukkut terivittaal ... (NNU, 147)* 'If you choose to inform your obedient servant...' Such forms are estimated as archaisms.

Personal nouns of the 3rd person, whenever they are retained, ceased to express person and for the most part turned into nouns; e.g., *aTiyaaLaal ceyyakkuuTiyatu veeRu eeteenum uLatoo?*

(NNU, 12) 'Is there anything else that your bondmaid can do for you?'; *kaaNa vantirukkiRaay? nanRu, nanRu! (AP, 79)* 'You have come to look, eh? Good, good!'; *kiizhee teriyum vanappu kaaTcikal nenhcai aLLum tanmaiyana (V Ka, 119)* 'Picturesque scenes which were coming in sight below caught (lit. were of the nature that can catch) one's imagination'.

Neuter personal nouns of the 3rd person plural derived from bases of quality or abstract nouns (like *nalla* 'those which are good', *periya* 'those which are large', *uriya* 'those which belong', *valla* 'those which are capable') in Modern Tamil lost their grammatical catagories of gender, number, person and case and turned into adjectives (cf. § 87).

ADJECTIVES

§ 87. Adjectives are found in Modern Tamil as distinct from Classical Tamil.

The numerically predominent group of adjectives comprises adjectives in *-a* which developed from personal nouns of the 3rd person plural neuter of the classical language (cf. § 84); e.g., *nalla* 'good', *periya* 'large', *ciRiya* 'small', *pazhaiya* 'old', *putiya* 'new', *paciya* 'green'. *kariya* 'black', *iniya* 'sweet', *ariya* 'rare', etc.

They distinguish neither gender nor number and are used as indeclinable prepositive attributes to other words; e.g., *periya iTi (RS, 65)* 'loud thunder', *ciRiya paiyan (R, 168)* 'small boy', *periya kaNkaL (KE, 164)* 'large eyes'.

This group of adjectives includes also such words as *uTaiya* 'belonging to', 'possessing', *uriya* 'pertaining to', *valla* 'capable'; e.g., *panai oolai veeyappaTTa kuuraikaLaiyuTaiya cila kuccukaL (KE, 169)* 'several huts thatched with (lit. possessing thatches of) palm leaves', *makkaLin urimaikaLaip paatukaakavalla kaTcikaL (J, 22.6.69, 1)* 'political parties capable of defending rights of the people'.

Some other adjectives are derived on this model too; e.g., *inRaiya* 'today's, *neeRRaiya* 'yesterday's,' *ippootaiya* 'present',

taRpootaiya 'contemporary', 'modern', *muntaiya* 'former', etc. For instance: *rompa naaLaiya pazhakkam (PPO, 62)* 'an old-time custom', *neTunaaLaiya veelaikkaaran (BK, 379)* 'an old servant', *appootaiya nilaimaiyil (AN, 38)* 'under circumstances of that period', *anRaiya vizhaa (NPM, 110)* 'that day's festival'.

Another group of adjectives comprises nominal derivatives with the suffix *-iya;* e.g., *uyariya vaazhvu (KM, 2)* 'great life', *neeriya muRaiyil (KE, 39)* 'in an upright manner', *iraNTu varushattiya anupavam (KON, 82)* 'two years' experience', *taRkaalattiya naakarikam (NH, 90)* 'contemporary civilization', *pazhaiya kaalattiya vishayamkaL (SS, 162)* 'the matters of olden times', *inta vaarattiya cintanaikaL (SS, 93)* 'this week's considerations', *melliya kuralil (SM, 7)* 'in a sweet voice', *camiipattiya aaNTukaLil (J, 23.4.78, 4)* 'in recent years', *akkaalattiya coozha caamraajyam (KP, 402)* 'the Chola empire of that time'.

In several adjectives the suffix *-i(ya)* is preceded by the formative *-att-: vaTakkatti(ya)* 'northern', *teRkatti(ya)* 'southern', *kizhakkatti(ya)* 'eastern', *meeRkatti(ya)* 'western', *imkattiya* 'of this place'; e.g., *imkattiya nenavu (KVO, 165)* 'recollections connected with this place', *vaTakkatti cinimaakkaararkal (NPPV, 138)* 'film producers of the North'.

Geographical denominations ending in *-aa* form adjectives by reducing it to *-a;* e.g., *initya* 'Indian' *(cf. intiyaa* 'India'), *rushya* 'Russian' (cf. *rushyaa* 'Russia'), *aaciya* 'Asian' (cf. *aaciyaa* 'Asia'), *kampuuciya* 'Kampuchean' (cf. *kampuuciyaa* 'Kampuchea,)' *amerikka* 'American' (cf. *amerikkaa* 'America').

A separate group of adjectives comprises composite words formed of nouns with a verbal stem (usually *vaazh-* 'to live') attached; e.g., *kuTicaivaazh makkaL (J, 23.6.68, 1)* 'hut dwellers', *malaivaazh iruLarkaL (Ar, 232)* 'Irulas residing in the hills', *ilamkaivaazh intiya vamicaavaLiyinar (J, 15.7.61, 1)* 'Indian descendants inhabiting Sri Lanka', *parmaavaazh intiyar (AN, 155)* 'Indian residents of Burma'.

Besides, there are adjectives formed in various individual ways and borrowed adjectives; e.g., *meelak kaaRRu (KST, 130)*

'west wind', *paazhum yuttam (KS, 262)* 'cursed war', *cinnak kaRkaL (RJ, 46)* 'small stones', *veku aavaluTan (KP, 389)* 'with great impatience'.

In Colloquial Tamil the same adjectives as in the literary language are used. Variations in form of certain adjectives may result from general phonetic changes; e.g., *citta naazhi (JN, 11)* 'a short while', *innap peepar (NVC, 34)* 'today's paper', *nallaa nhaapakam (JN, 6)* 'good memory', *naalaa naaL (JN, 11)* 'a few days'.

§ 88. Bases of some nouns of quality which formed part of composite words in Classical Tamil tend to be used as separate words in Modern Tamil. This is seen in particular in violation of classical rules of their combination with words they qualify; e.g., *ciRu peN (ATP, 38)* 'a small girl', *putuc ceruppu (JSK, 183)* 'new sandals', *perum mutalaaLikaL (J, 22.6.69, 1)* 'major capitalists', *iLam ezhuttaaLar (NP, 63)* 'a young writer' As distinct from adjectives described earlier these forms are not absolutely free as far as their combinability with words they qualify is concerned.

§ 89. Reduplication of adjectives is used for expressing distributive meaning or a greater degree of quality; e.g., *tinantooRum putiya putiya iyantiramkaLaik kaNTu piTippataal... (KE, 166)* 'Since every day more and more new mechanisms are invented...'; *panikkaTTikaL muTiya perum perum malaikaL inta iTamellaam (PS, 55)* 'There are very high snow-capped mountains everywhere there'.

Reduplicated adjectives of the *type kannamkariya* 'jet-black', *cinnanhciRiya* 'very small', *pennamperiya* 'very large', *puttamputiya* / *puttapputiya* 'brand-new', 'newest' also express a greater degree of quality.

Comparison according to degrees of quality is implemented in Tamil by syntactic means (cf. § 301).

VERBS

§ 90. Paradigmatic opposition of positive and negative forms

is a feature of the verb in Tamil. Finite forms distinguish the morphological categories of mood, tense, number, person and (in the 3rd person) gender. Nonfinite forms include participles, verbal participles, infinitives, supines, conditional verbal participles, participial and verbal nouns.

§ 91. Citation form of the Tamil verb is the verbal noun in *-(t)tal* (cf. § 220); e.g., *ceytal* 'doing', 'to do', *paTittal* 'reading', 'to read', *kaaNutal / kaaNTal* 'seeing', 'to see', *ennutal / enRal* 'saying', 'to say', *uNNutal / uNTal* 'eating', 'to eat', *kaRRal* (= *kal-* + *-ttal)* 'learning', 'to learn', *niRRal* (= *nil-* + *-ttal)* 'standing', 'to stand', *keeTTal* (= *keeL-* + *-ttal)* 'hearing', 'to hear'.

Verbs which take the suffix *-tal* are weak, those which take *-ttal* are strong. Morphological distinction between weak and strong verbs is observed in most finite and nonfinite forms.

VERBAL STEMS

§ 92. All verbal forms are derived from two verbal stems. The first, primary, stem has no suffix (has a zero suffix); the second, derivative, stem is derived from the first by means of the suffix *-k(k)-*.

§ 93. Primary stems may be monosyllabic or disyllabic, and less frequently, trisyllabic or tetrasyllabic.

Monosyllabic open stems as a rule have long vowels or *-ai, -au* in stem-final position; e.g., *kaa-* in *kaattal* 'to guard', *ii-* in *iital* to give', *muu-* in *muuttal* 'to grow old', *vai-* in *vaittal* 'to put', *vee-* in *veetal* 'to burn', *moo-* in *moottal* 'to smell', *vau-* in *vautal* 'to grasp', 'to seize'. Only three verbs have short vowels in the stem, viz., *tuttal* 'to eat', *notal* 'to suffer', *pottal* 'to perforate', and three more change long vowels into short ones in the past tense, viz., *noo- / no-* in *nootal* 'to ache', *vee- / ve-* in *veetal* 'to burn' and *caa- / ce-* in *caatal* 'to die'.

Disyllabic open stems have the vowels *-a, -i, -ai, -aa* in stem-final position; e.g., *naTa-* in *naTattal* 'to walk', *aRi-* in *aRital* 'to know', *uTai-* in *uTaittal* 'to break', *eemaa-* in *eemaattal* 'to exult'.

Close stems, both mono- and disyllabic, may end in sonants (except *-m, -nh),* the non-occlusive obstruents *-k* [-x], *-c* [-s], *-T* [-R'], *-R* [-R], *-t* [-dh], the geminated occlusives *-kk, -cc, -TT, -RR, -tt, -pp,* the geminated sonants *-NN, -mm, -vv,* the homorganic sonant-occlusive groups *-mk, -nhc, -NT, -nR, -nt, -mb* and in some of possible consonant clusters *(-zhk, -zhtt, -zhcc);* e.g., *kaaN-* in *kaaNutal* 'to see', *porun-* [pOrun-] in *porunutal* 'to agree', en- [en'-] in *ennutal* 'to say', *paay-* in *paaytal* 'to flow', *paar-* in *paarttal* 'to see', *cel-* in *cellutal* 'to go', *kazhuv-* in *kazhuvutal* 'to wash', *makizh-* in *makizhtal* 'to rejoice', *miiL-* in *miiLutal* 'to turn', *eeR-* in *eeRutal* 'to rise', *puk-* in *pukutal* 'to enter', *peec-* in *peecutal* 'to speak', *pooT-* in *pooTutal* 'to throw', *ezhut-* in *ezhututal* 'to write', *tuukk-* in *tuukkutal* 'to lift', *kaaTT- in kaaTTutal* 'to show', *nacc-* in *naccutal* 'to babble', *paRR-* in *paRRutal* 'to seize', *katt-* in *kattutal* 'to shout', *parapp-*in *parapputal* 'to extend', *paNN-* in *paNNutal* 'to make', *vimm-* in *vimmutal* 'to sob', *tuvv-* in *tuvvutal* 'to eat', *taLL-*in *taLLutal* 'to push', *vaamk-* in *vaamkutal* 'to purchase', *uRinhc-* in *uRinhcutal* 'to suck', *tooNT-* in *tooNTutal* 'to dig', *niint-* in *niintutal* 'to swim', *namp-* in *namputal* 'to believe', *muuzhk-* in *muuzhkutal* 'to sink', *vaazhtt-* in *vaazhttutal* 'to congratulate', *kaaycc-* in *kaayccutal* 'to boil'.

Indivisible trisyllabic stems as a rule have the vowel *-i* in final position; e.g., *mokkaLi-* 'to detain'.

Composite stems formed of two separate verbal stems or of one nominal and one verbal stem, as well as borrowed verbal stems may be di-, tri- or tetrasyllabic; e.g., *eeRpaT-* 'to arise', 'to appear', *eeRpaTutt-* 'to establish', 'to create', *paatukaa-* 'to protect', *caracara-* 'to rustle', *palappaTutt-* 'to strengthen', *aarampi-* 'to begin'.

As a rule stems of Colloquial Tamil do not differ structurally from those of Literary Tamil. A few stems of the type *ka-* 'to take' or *aLe-* 'to invite' may be regarded as exceptions.

§ 94. The derivative stem of weak verbs is formed by means of the suffix *-k-*, and that of strong verbs is formed by means of the suffix *-kk-*. The suffix *-k(k)-* may be joined to the primary stem either directly or by means of the increment *-u-*.

A. Primary stems with vowels or *-ai, -au* in final position join the suffix *-k(k)-* directly to the stem; e.g., *paRa-* 'to fly' - *paRakk-, kaa-* 'to guard' - *kaakk-, aRi-* 'to know' - *aRik-, tii-* 'to burn' - *tiik-, vee-* 'to burn' - *veek-, vai-* 'to put' - *vaikk-, poo-* 'to go' - *pook-*.

Stems which end in the sonant *-y* joint the suffix of the derivative stem in a similar way; e.g., *paay-* 'to flow' - *paayk-, caay-* 'to incline' - *caaykk-*.

B. Primary stems with obstruents, geminated sonants or single *-v* in final position join the suffix of the derivative stem by means of the increment *-u-*; e.g., *puk-* 'to enter'- *pukuk-, peec-* 'to speak'- *peecuk-, paT-* 'to suffer'- *paTuk-, maaR-* 'to be changed'- *maaRuk-, ezhut-* 'to write'- *ezhutuk-, pookk-* 'to remove'- *pookkuk-, koTT-* 'to pour' - *koTTuk-, caatt-* 'to close' - *caattuk-, ezhpp-* 'to raise'- *ezuppuk-, paNN-* 'to make'-*paNNuk-, vimm-* 'to sob'- *vimmuk-, tuvv-* 'to eat' - *tuvvuk-, taLL-* 'to push' - *taLLuk-, nazhuv-* 'to slip'- *nazhuvuk-, viimk-* 'to swell' - *viimkuk-, anhc-* 'to fear'--*anhcuk-, tooNT-* 'to dig' - *tooNTuk-, toonR-* 'to appear'- *toonRuk-, niint-* 'to swim' - *niintuk-, namp-* 'to believe' - *nampuk-, muuzhk-* 'to sink'- *muuzhkuk-, vaazhtt-* 'to congratulate'-*vaazhttuk-, paaycc-* 'to irrigate' - *paavccuk-*.

C. Short monosyllabic primary stems with the sonants *-r, -zh* in final position join the suffix of the derivative stem by means of the increment *-u-* ; e.g., *ir-* 'to be' - *irukk-, var-* 'to come'-*varuk-, ezh-* 'to rise' - *ezhuk-*.

D. Primary stems which end in sonants other than *-r, -zh* join the suffix *-k(k)-* either by means of the increment *-u-* or directly:

(a) Stems of weak verbs generally admit the both variants (without assimilation of the final sonant); e.g., *koL-* 'to take' - *koL(Lu)K-, col-*'to speak' - *col(lu)k-, vaazh-* 'to live' –*vaazh(u)k-*, - 'to feel' - *uNar(u)K- eN-* 'to think' - - eNk- [eng-] / eNNuk- [eNNux-], tin-'to eat - tink- [ting-] / tinnuk- [tinnux-].

(b) In strong verbs short monosyllabic stems in *-l, -L* join the suffix of the derivative stem by means of the increment *-u-*; e.g., *veL-* 'to whiten' - *veLukk-, al-* 'to get tired' *alukk-*. The verbs *kal-* 'to study', *kaL-* 'to weed', *kil-* 'to be able', *taL-* 'to hinder', *teL-* 'to clear up', *toL-* 'to perforate', *nil-* 'to stand', 'to stop', *peL-* 'to wish', *vil-* 'to sell' constitute an exception to this rule and join the suffix *-kk-* directly to the stem: *kaRk-, kaTk-, kiRk-, taTk-, teTk-, toTk-, niRk-, peTk-, viRk-*. The verbs *naL-* 'to approach', *piL-* 'to tear', 'to break' may follow either the above nine exceptions or the corresponding weak verbs.

(c) Other primary stems of strong verbs join the suffix *-kk-* directly to the stem; e.g., *paar-* 'to see' - *paarkk-, keeL-* 'to hear'- *keeTk-, tool-* 'to lose' - *tooRk-, avizh-* 'to untie' - *avizhkk-, teey-* 'to rub' - *teeykk-*.

§ 95. In Colloquial Tamil all forms of weak verbs are derived from the primary stem. Two verbs, viz., *tin- / tink- / timk-* 'to eat' and *en- / enk- / emk-* 'to say' are exceptional as having both the primary and two alternants of the derivative stem.

The derivative stem of strong verbs is formed, as in Literary Tamil, by means of the suffix -kk-. In Colloquial Tamil, however, it frequently assimilates final sonants of the primary stem; e.g., *paar-* 'to see' *-paakk-, keeL-* 'to hear' - *keekk-*.

POSITIVE FORM

§ 96. Three moods are to be distinguished in the positive form of the finite verbs, viz., the indicative, the imperative and the optative with three tenses in the indicative mood, viz., the present, the future and the past. There are two numbers singular and plural, in the indicative and the imperative with three persons in either number in the indicative mood. Masculine, feminine and neuter forms are available in the 3rd person singular which correlate to epicene and neuter forms in the 3rd person plural.

Positive verbals comprise participles, verbal participles, infinitives, supines, conditional verbal participles, participial and verbal nouns.

§ 97. The indicative mood has no suffix of its own and is expressed by tense forms. Tense forms are derived from verbal stems by means of tense suffixes.

Present Tense

§ 98. In Literary Tamil markers of the present tense are the suffixes *-i(n)R- / -iRp-, -t(t)-.*

The suffix *-i(n)R-* is joined to the derivative stem of the verb; e.g., *varutal* 'to come' - *varuki(n)R-, kollutal* 'to kill' - *kol(lu)ki(n)R-, koLLutal* 'to take' - *koL(Lu)ki(n)R-, paTittal* 'to read' - *paTikki(n)R-, keeTTal* 'to hear' - *keeTki(n)R-, kaRRal* 'to learn' - *kaRki(n)R-.*

In Modern Tamil the suffix *-inR-* is regularly used in finite forms of the 3rd person plural neuter and in participial nouns of the plural number neuter. In other forms this suffix is felt to be archaic. In Classical Tamil both *-iR-* and *-inR-* are equally used in all forms.

The suffix *-iRp-* is used in Classical Tamil. It is joined to the derivative stem of the verb; e.g., *varutal* 'to come' - *varukiRp-, kaaNuTal* 'to see' - *kaaNkiRp-, noonRal* 'to endure'- *nooRkiRp-.*

The present tense suffix *-t(t)-* is found in Classical Tamil in forms of the 1st and the 2nd person. This suffix is joined (whenever needed by means of the increment *-u-)* either to the primary stem (predominantly) or to the derivative stem (infrequently) of the verb; e.g., *vaazhtal* 'to live' - *vaazht-, vinavutal* 'to inquire' - *vinavut-, aRital* 'to know' - *aRit-, paaTutal* 'to sing' - *paTul-, veeNTutal* 'to request' - *veeNTut-, ennutal / enRal* 'to say' - *enR-, kaaNutal / kaaNTal* 'to see' - *kaaNT- / kaaNkut-, paTartal* 'to run' - *paTarkut-, pootal* 'to go' - *pookut-, naTattal* 'to walk' - *naTatt-, iRuttal* 'to destroy' - *iRutt-, iRattal* 'to pass away' - *iRatt-, ottal* 'to resemble' - *ott-, oLittal* 'to conceal' - *oLitt-, keeTTal* 'to hear' - *keTT-.*

Several verbs of the type *kollutal/kooRal* 'to kill', koLLutal / ***kooTal*** **'to take',** ***cellutal / ceeRal*** **'to go' have parallel forms of the present tense in** ***-t-: kollut- / kooR-, koLLut- / kooT-, cenR- / ceeR-.***

§ 99. In Colloquial Tamil markers of the present tense are ***-(i)R-*** **[-r-] /** ***-aR-*** **[-r-] or zero. All these suffixes except** ***-R-*** **are joined either to the primary stem (in weak verbs) or to the derivative stem (in strong verbs). The suffix** ***-R-*** **is found in weak verbs in which it is joined to the primary stem. For instance:** ***paarttal*** **'to see' -** ***paakkiR- / paakkaR-, collutal*** **'to speak' -** ***colR-, varutal*** **'to come' -** ***var(R)-, iruttal*** **'to be' -** ***irukk-.***

§ 100. In dialects suffixes of the present tense are generally identical with those found in the Colloquial Tamil. But in the Southern dialect weak verbs and some of strong verbs take the suffix ***-t-*** **in the present tense. It is joined to the primary stem by means of the increment** ***-u-*** **; e.g.,** ***varutal*** **'to come' -** ***varut-, collutal*** **'to speak' -** ***çollut-, keeTTal*** **'to hear' -** ***keeLut-.***

Future Tense

§ 101. In Literary Tamil markers of the future tense are the suffixes ***-v- / -p(p)-, -m-*** **and zero.**

The suffix ***-v-*** **is used in the future tense of weak verbs. It is joined either to the primary stem or to the derivative stem (by means of the increment** ***-u-*** **after obstruents or** ***-v-*** **and optionally after** ***-r, -l, -zh, -L, -N, -n***); **e.g.,** ***aRital*** **'to know'** - *ari(ku)v-, ceytal* 'to do' *cey(ku)v-, aàtal* 'to become' - *aa(ku)v-, cellutal* 'to go' - *cel(lu)v- / celkuv- koLLutal* 'to take' - *koL(Lu)v- / koLkuv-, uNNutal* 'to eat' - *uNNuv- / Unkuv-, ennutal* 'to say' - *ennuv- / enkuv-.* Forms with derived stems are classical, forms with primary stems are used both in Classical and Modern Tamil.

In Classical Tamil the future tense suffix ***-v-*** **is frequently found in strong verbs too, but in this case it is invariably joined to the derivative stem; e.g.,** ***iruttal*** **'to be' -** ***irupp- / irukkuv-, aLittal*** **'to give' -** ***aLipp- / aLikkuv-, keeTTal*** **'to hear' -** ***keeTp- / keeTkuv-.***

The suffix *-p-* is used optionally in the future tense of weak verbs with primary stems ending in *-N* or *-n*. It is invariably joined to the primary stem; e.g., *uNNutal* 'to eat' - *uNp-*, *ennutal* 'to say' - *enp-*. In Classical Tamil the future tense suffix *-p-* is occasionally used in other weak verbs too (in the 3rd person plural epicene); e.g., *mozhital* 'to speak' - *mozhip-*.

The suffix *-pp-* is used in the future tense of strong verbs in which it is joined to the primary stem. All obstruent-ending stems and short monosyllabic stems with final sonants join this suffix by means of the increment *-u-;* in other verbs the suffix *-pp-* is joined directly to the stem; e.g., *koTuttal* 'to give' - *koTupp-*, *poRuttal* 'to endure' - *poRupp-*, *iruttal* 'to be' - *irupp-*, *izhuttal* 'to pull' - *izhupp-*, *veLuttal* 'to whiten' - *veLupp-*, *vaittal* 'to put' - *vaipp-*, *ceerttal* 'to add' - *ceerpp-*, *avizhttal* 'to unbind' *avizhpp-*, *keeTTal* 'to hear' - *keeTp-*.

Nine verbs, viz., *kaRRal* 'to study', 'to learn', *kaTTal* 'to weed', *kiRRal* 'to be able', *taTTal* 'to hinder', *teTTal* 'to clear up', *toTTal* 'to perforate', *niRRal* 'to stand', 'to stop', *peTTal* 'to want', *viRRal* 'to sell' constitute an exception to this rule and join the suffix *-pp-* directly to the stem: *kaRp-*, *kaTp-*, *kiRp-*, *taTp-*, *teTp-*, *toTp-*, *niRp-*, *peTp-*, *viRp-*.
The verbs *naTTal* 'to approach' and *piLLutal* 'to burst' may form the future tense by means of either of these suffixes: *naLLuv-* / *naTp-*, *piLLuv-* / *piTp-*.

The future tense suffix *-m-* is occasionally used in classical forms of the 3rd person plural epicene; e.g., *ennutal* 'to say' - *enm-*, *iRuttal* 'to destroy' - *iRum-*, *keeTTal* 'to hear' - *keeNm-*.

The zero suffix of the future tense is to be found in all verbs. It is generally used in forms with derivative stems; e.g., *aRital* 'to know' - *aRik-*, *paTarutal* 'to spread' - *paTaruk-*, *cintittal* 'to think' - *cintikk-*. In Modern Tamil, however, weak verbs as a rule use this suffix in forms with primary stems; e.g., *aRital* 'to know' - *aRi-*, *ennutal* 'to say' - *en-*.
In Classical Tamil the zero suffix of the future tense is widely used both in the finite and the nonfinite forms. In Modern Tamil the use of this suffix is restricted to the forms of the future participle and to the 3rd person neuter.

§ 102. In Colloquial Tamil and in dialects the future tense suffixes are identical with those found in Literary Tamil; e.g., *varutal* 'to come' - *varuv-*, *iruttal* 'to be' - *irupp-*, *irukk-*, *kaRRal* 'to learn' - *kapp-* (= *kal-* + *-pp-*), *keeTTal* 'to hear' - *keepp-* (= *keeL-* + *-pp-*), *keekk-*.

Past Tense

§ 103 In Literary Tamil markers of the past tense are *-t(t)-*, *-nt-*, *-(ii)i-*. They all are joined to the primary stem.

§ 104. Weak verbs form the past tense by means of the suffixes *-t-*, *-nd-*, *-i-*.

A. The suffix *-t-* is used in verbs with short monosyllabic stems ending in single obstruents or the sonants *-y*, *-r*, *-zh*, as well as in verbs with mono- and disyllabic stems ending in *-N*, *-n*, *-l* or *-L*.

Verbs with stems ending in *-r* or *-zh* join the suffix *-t-* by means of the increment *-u-;* e.g., *porutal* 'to wage war' - *porut-*, *azhutal* 'to weep' - *azhut-*.

Other verbs join the suffix *-t-* directly to the stem (the suffix or the both meeting consonants undergoing assimilation whenever necessary); e.g., *ceytal* 'to do' - *ceyt-*, *koLLutal* 'to take' - *koNT-*, *uruLutal* 'to roll' - *uruNT-*, *kollutal* 'to kill' - *konR-*, *viTutal* 'to leave' - *viTT-*, *peRutal* 'to receive' - *peRR-*, *pukutal* 'to enter' - *pukk-*, *uNNutal* 'to eat' - *uNT-*, *ennutal* 'to say' - *enR-*: In the verb *kaaNutal* 'to see' the stem vowel is shortened in the past tense: *kaNT-*.

Three verbs with short monosyllabic stems ending in *-k*, viz. *takutal* 'to be fit', *pukutal* 'to enter', *mikutal* 'to be abundant' besides the suffix *-t-* may optionally take the past tense suffix *-nt-* which is joined to the stem by means of the increment *-u-*: *pukk-* / *pukunt-*, *mikk-* / *mikunt-*, *takk-* / *takunt-*. Similarly the past tense is formed from the verb *aRutal* 'to break' - *aRR-* / *aRunt-*. The verb *vakutal* 'to split' forms the past tense with the suffix *-nt-* only: *vakunt-*.

The verbs *ikalutal* 'to hate', *iyalutal* 'to be possible', *uTalutal* 'to squabble', *kavinutal* 'to be fair', *puuNutal* 'to put on', *muyalutal* 'to endeavour' besides the past tense in *-t-* may optionally form it by means of the suffix *-i-* : *ikanR- / ikali-, iyanR- / iyali-,uTanR- / uTali-, kavinR- / kavini-, puuNT- / puuNi-, muyanR- / muyali-*:

Eleven verbs, viz., *aruLutal* 'to be gracious', *aalutal* 'to make noise', *icalutal* 'to wrangle', *koolutal* 'to enclose', *cuuLutal* 'to take a vow', *collutal* 'to speak', *naaNutal* 'to be bashful', *peeNutal* 'to cherish', *maRalutal* 'to oppose', *mutalutal* 'to begin with', *viRalutal* 'to rush forward' constitute an exception to this rule and take the suffix *-i-* in the past tense: *aruLi-, aali-, icali-, kooli-, cuuLi-, colli-, naaNi-, peeNi-, maRali-, mutali-, viRali-*. In addition most forms of the verb *collutal* 'to speak' are formed in Modern Tamil from the irregular stem *conn-*.

The verbs *ezhutal* 'to rise', *vaRutal* 'to be fried', *vizhutal* 'to fall', *puytal / piytal* 'to be torn off', *varutal* 'to come', *tarutal* 'to give' constitute another exception: they form the past tense by means of the suffix *-nt-* which is joined to the stems of the three former verbs by the increment *-u-* and to the stems of the four latter verbs without any increment (the stem-final sonant *-r* being assimilated by the tense suffix): *ezunt-, vaRunt-, vizhunt-, puynt- / piynt-, vant-, tant-*.

The verb *piLLutal* 'to burst' forms the past tense either with the suffix *-t-* or with the suffix *-tt-* : *piNT- / piTT-*

B. The past tense suffix *-nt-* is used in verbs with long monosyllabic or disyllabic stems ending in *-y, -r* or *-zh,* in verbs with disyllabic stems ending in *-i* or *-ai* and in verbs with trisyllabic stems ending in *-i*; e.g., *meeytal* 'to graze' - *meeynt-, aaraaytal* 'to explore' - *aaraaynt-, ceertal* 'to join' - *ceernt-, uNartal* 'to feel' - *uNarnt-, aazhtal* 'to be deep' - *aazhnt-, makizhtal* 'to rejoice' - *makizhnt-, kizhital* 'to be torn' - *kizhint-, uTaital* 'to break' - *uTaint-, cappaLital* 'to become flat' - *cappaLint-*. In this case the final sonant *-r* of some stems may get assimilated by the tense suffix; e.g., *poorutal* 'to be sufficient' - *poo(r)nt-. The verbs uLartal* 'to smooth out' and *muuytal* 'to cover' have parallel forms with the suffix *-i-*: *uLarnt-/uLari-, muuynt-/muuyi-*.

A few verbs of this type constitute an exception to this rule and take the suffix *-i-* in the past tense; e.g., *koorutal* 'to demand' - *koori-, vaarutal* 'to take by handfuls' - *vaari-, viLartal* 'to call' - *viLari-*.

The suffix *-nt-* is also used in the past tense of weak verbs with long open monosyllabic stems; e.g., *iital* 'to give' - *iint-, pootal* 'to go' - *poont-, veetal* 'to burn' - *vent-, nootal* 'to ache' - *nont-* (with stem vowels of the last two verbs being shortened).

Here an exception is constituted by the verbs *pootal* 'to go', *aatal* 'to become', *vaital* 'to scold' and *caatal* 'to die' . The first of them besides *-nt-* takes (in Modern Tamil regularly) the suffix *-i-* which may be joined either to the primary or to the derivative stem: *pooyi- / pooki-*. The verb *aatal* 'to become' takes only the suffix *-i-* which also may be joined either to the primary or to the derivative stem: *aayi- / aaki-*. In some nonfinite forms of these two verbs the tense suffix may occasionally be assimilated by the increment: *pooy-, aay-*. Besides, in Modern Tamil the majority of their past tense forms are derived from the irregular stems *poon-* and *aan-* respectively. The verb *vaital* 'to scold' takes the past tense suffix *-t-*: *vait-*. The verb *caatal* 'to die' forms the past tense by means of the suffix *-tt-*, its stem vowel being changed into *-e-*: *cett-*.

C. The past tense suffix *-i-* is used in verbs with stems ending in two-consonat clusters (including geminates) and in verbs with long monosyllabic or disyllabic stems ending in obstruents or the sonant *-v*; e.g., *niimkutal* 'to leave' - *niimki-, niikkutal* 'to remove' - *niikki-, anhcutal* 'to fear' - *anhci-, naccutal* 'to babble' - *nacci-, virumputal* 'to want' - *virumpi-, vilakutal* 'to deviate' - *vilaki-, tiruTutal* 'to steal' - *tiruTi-, ezhututal* 'to write' - *ezhuti-, kazhuvutal* 'to wash - *kazhuvi-, kuuvutal* 'to shout' - *kuuvi-, ooTutal* 'to run' - *ooTi-, peecutal* 'to speak' - *peeci-, uututal* 'to blow' - *uuti-, eeRutal* 'to rise' - *eeRi-, paNNutal* 'to make' - *paNNi-*. The verbs *kaTaa(vu)tal, vinaa(vu)tal* 'to inquire', *tuzhaa(vu)tal* 'to mix' join the past tense suffix *-i-* both to the stem in *-aa* and to the stem in *-aav;* e.g., *vinaavi- / vinaayi-*.

The verbs *caappaaTutal, caappiTutal* 'to eat', *poo(ka) Tutal* 'to throw', *veecaRutal* 'to be tired' constitute an exception to this rule and take the past tense suffix *-t-* (assimilated by the final consonant of the stem): *caappaaTT-, caappiTT-, poo(ka)TT-, veecaRR-*.

The verb *naLLutal* 'to approach' forms the past tense either by means of the suffix *-i-* or by means of the suffix *-tt-*: *naLLi- / naTT-*.

§ 105. Strong verbs form the past tense by means of the suffixes *-tt-, -nt-*.

A. The suffix *-tt-* is used in all strong verbs except those with disyllabic stems ending in *-a(a)*. Among them verbs with stems ending in vowels or *-y* and verbs with stems (except short monosyllables) ending in other sonants join the suffix *-tt-* directly to the stem; e.g., *yaattal* 'to bind' - *yaatt-, paTittal* 'to read' - *paTitt-, niittal* 'to abandon' - *niitt-, muuttal* 'to grow old' - *muutt-, ceettal* 'to dwell' - *ceett-, uTaittal* 'to break' - *uTaitt-, pottal* 'to perforate' - *pott-, piyttal* 'to tear' - *piytt-, paarttal* 'to see' - *paartt-, keeTTal* 'to hear' - *keTT-*. Verbs with stems ending in obstruents and verbs with short monosyllabic stems ending in sonants other than *-y* join the suffix *-tt-* by means of the increment *-u-*; e.g., *pakuttal* 'to distribute' - *pakutt-, koTuttal* 'to give' - *koTutt-, paruttal* 'to grow thick' - *parutt-*.

The verbs *kaRRal* 'to study', 'to learn', *kaTTal* 'to weed', *kiRRal* 'to be able', *taTTal* 'to hinder', *teTTal* 'to clear up', *toTTal* 'to perforate', *peTTal* 'to want', *viRRal* 'to sell' constitute an exception to this rule and join the suffix *-tt-* directly to the stem: *kaRR-, kaTT-, kiRR-, taTT-, teTT-, toTT-, peTT, viRR-*.

Another exception is formed by the verbs *iruttal* 'to be', *ceettal* 'to redden', *moottal* 'to smell' which take the suffix *-nt-* in the past tense: *irunt-, ceent-, moont-*.

The past tense of the verb *eeRRal* 'to be suitable' is formed either by the suffix *-tt-* or by the suffix *-t-*: *eeRR- / eenR-*.

B. The past tense suffix *-nt-* is used in strong verbs with disyllabic stems ending in *-a(a)*; e.g., *naTattal* 'to walk' - *naTant-, aNNaattal* 'to look upwards' - *aNNaant-*.

The verbs *amkaattal* 'to open the mouth', *tamattal* 'to be appeased', *namattal / nayattal* 'to become damp', *niNattal* 'to grow fat', *niRattal* 'to be bright', *palattal / pilattal / pelattal* 'to grow strong', *poyccaattal* 'to forget', *marattal* 'to become numb', *mukattal* 'to be mute' constitute an exception and take the suffix *-tt-* in the past tense: *amkaatt-, maratt-*, etc.

The verb *niRRal* 'to stop' takes the past tense suffix *-t-* which is joined directly to the stem: *ninR-*.

§ 106. In Classical Tamil some past tense forms derived from the primary stem by means of the tense suffix *-iii-* are occasionally used; e.g., *tarutal* 'to give' - *tariii-, koLLutal* 'to take' - *koLiii-, cellutal* 'to go' - *celiii-, uTuttal* 'to put on' - *uTiii-*. In verbs with disyllabic stems ending in *-uv* the final syllable of the stem is clipped off before the suffix *-iii-* is joined; e.g., *oruvutal* 'to abandon' - *oriii-, maruvutal* 'to join' - *mariii-*. In verbs with disyllabic stems ending in *-i* the final vowel of the stem is assimilated by the tense suffix; e.g., *azhittal* 'to destroy' - *azhiii-*. In verbs with stems ending in *-ai* the tense suffix assumes the form of *-i-;* e.g., *talaital* 'to rain' - *talaii-*.

§ 107. In Colloquial Tamil and in dialects the past tense is expressed by means of the same suffixes as in Literary Tamil to which two new suffixes, viz., *-nhc-* and *-cc-* are added (the archaic suffix *-iii-* having fallen out of use).

Weak verbs with stems ending in *-i, -e, -ai, -y* take the suffix *-nhc-*, whereas strong verbs with similar stems take the suffix *-cc-*; e.g., *terital* 'to be known' - *terinhc-, azhaittal* 'to invite - *aLecc-, aaraaytal* 'to explore' - *aaraanhc-, teeyttal* 'to rub' *teecc-* (with the assimilation of stem-final *-y*).

As to the rest, the distribution of past tense suffixes is identical to what is found in literary forms. For all that past

tense forms may differ from their literary correlates in the type of assimilation which occurs when the tense suffix *-t(t)-* is joined; *e.g., kollutal* 'to kill' - *konn-* [kONN-])cf. lit. *konR-), kaRRal* 'to learn' - *katt-* (cf. lit. *kaRR-*), *ennutal* 'to say' - *enn-* [eNN-] (cf. lit. *enR-), niRRal* 'to stop' - *ninn-* [niNN-]. (cf. lit. *ninR-).*

PERSONAL SUFFIXES

§ 108. The categories of person, number and gender are expressed in verbs by means of personal suffixes attached to tense markers.

1st Person Singular

§ 109. In Literary Tamil the 1st person singular is denoted by the suffixes *-(e)en* / *-an, -al* or zero.

§ 110. The suffix *-een* is used in modern and classical Tamil in forms of all the three tenses. In the present tense the suffix *-een* is used lin forms derived by the tense suffixes *-i(n)R-, -iRp-* and is joined to them directly; e.g., *varutal* 'to come' - *varuki(n)*Reen / varukiRpeen 'I come', *koLLutal* 'to take' - *koL(Lu)ki(n)Reen* 'I take', *paTittal* 'to read' - *paTikki(n)Reen* 'I read', *keeTTal* 'to hear' - *keeTki(n)Reen* 'I hear', *kaRRal* 'to study' - *kaRki(n)Reen* 'I study'. For instance: *umakku munnuuRu teemkaay uTaikkiReen (BK, 295)* 'I make an offering (lit. I split) of three hundered cocoa-nuts to you'; *yaan amkup pookinReen (PPu, 21, 308,4)* 'I am going there'.

In the future tense the suffix *-een* is used in forms derived by the tense suffixes *-v-* / *-p(p)-* or zero and is joined to them directly; e.g., *aRital* 'to know' - *aRi(ku)veen* 'I shall know', *ennutal* 'to say' - *enpeen* 'I shall say', *paTittal* 'to read' - *paTippeen* 'I shall write', *ceytal* 'to do' - *ceykeen* 'I shall do', *irattal* 'to beg' - *irakkuveen* 'I shall beg', *cintittal* 'to think' - *cintikkeen* 'I shall think'. For instance: *naan avaLaik kaaNum pootellaam punmuRuval ceyveen, kaacum koTuppeen (TU, 82)* 'Whenever I see her, I would smile and give her some money'; *en ceykeen vinaiyeenee? (T, 5, 36)* 'What shall sinful I do?'

In the past tense the suffix *-een* is used in forms derived by the suffixes *-t(t)-, -nt-, -i-* and is joined to the first two of them directly and to the last one by means of the increment *-n-*; e.g., *ceytal* 'to do' - *ceyteen* 'I did', *paTittal* 'to read' - *paTitteen* 'I read', *iruttal* 'to be' - *irunteen* 'I was', *ezhututal* 'to write' - *ezhutineen* 'I wrote'. For instance: *muppatu varushamkaLaaka veelai ceyteen (TU, 54)* 'I worked for thirty years'; *cettee pooyineen (T, 5, 84)* 'I died and went away [from this world]'; *naTanta vishayamkaLai yellaam onRu viTaamal conneen (TU, 55)* 'I told everything that happened without omitting anything'.

§ 111. The suffix *-en* is for the most part used in Classical Tamil in forms of all the three tenses.

In the present tense the suffix *-en* is used in forms derived by the tense suffixes *-inR-, iRp-* and is joined to the former by means of the increment *-an-* and to the latter directly; e.g., *uNNutal* 'to eat' - *uNkinRanen* 'I eat', *karattal* 'to conceal' - *karakkiRpen* 'I conceal'. For instance: *pazhamkeeNmai kaNTaRiyaa teenpooR karakkiRpen maRkolloo? (KT, 39)* 'Do I really pretend to be unware of [our] ancient relationship?'

In the future tense the suffix *-en* is used in forms derived by the tense suffixes *-v-, -p(p)-* and is joined to them either directly or by means of the increment *-an-*; e.g., *uNNutal* 'to eat' - *uNkuven* 'I shall eat', *kaaNutal* 'to see' - *kaaNpen* 'I shall see', *naTattal* 'to walk' - *naTappanen* / *naTakkuven* 'I shall walk'. For instance: *ninkaNNaaR kaaNpenman yaan (KT, 39)* 'I shall be looking with thy eyes'; *niRRuRan tamaikuven (KNT, 137)* 'I shall become soothed in separation from you'; *ninnon Rirakkuve nalleen (KNT, 159)* 'I shall not solicit you for anything'; *yaan tan karaiya vantu viraivanen (A, 16)* 'I shall hasten to call her'.

In the past tense the suffix *-en* is used in forms derived by the tense suffixes -t(t)-, -nt-, -i- and is joined to the first two of them by means of the increment *-an-* and to the last one by means of the increment *-n-*; e.g., *tozhutal* 'to worship' - *tozhutanen* 'I worshipped', *varutal* 'to come' - *vantanen* ' I came', *koLLutal* 'to take' - *koNTanen* 'I took', *naaNutal* 'to be shamefaced' - *naaNinen* 'I was embarrassed'. For instance: *peruma viTuttanen*

(P, 203) 'O my lord, I took leave of you'; *kunRu malaiyum palapin nozhiya vantanen paricil koNTanen celaRkena (P, 208)* 'Having left behind many hills and mountains I came here in order to receive and take away your gift'; *naaNinen peruma yaanee (A, 386)* 'O my lord, I got confused'; *enkaN iTumpai aRiinen (KT, 140)* 'I told you about my grief'.

§ 112. The suffix *-an* is mainly used in Classical Tamil in the future and the past tenses.

In the future tense the suffix *-an* is used in forms derived by the tense suffixes *-v- / -p(p)-* and is joined to them directly; e.g., *uLLutal* 'to think' - *uLLuvan* 'I shall think', *uNNutal* 'to eat' - *uNpan* 'I shall eat', *iruttal* 'to be'- *iruppan* 'I shall be'. For instance: *un aruLpeRunaaL enRenRee varuntuvanee (T, 5, 12)* 'I shall cry in anguish: "When [dawns] the day that brings Thy grace?"'; *entai aaya ninnai eytal innam uRRu iruppanee (T, 5, 79)* 'I shall abide in hope of reaching Thee, my Father'.

In the past tense the suffix *-an* is used in forms derived by the tense suffixes *-t(t)-, -nt-, -i-* and is joined to the first two of them by means of the increment *-an-* and to the last one by means of the increment *-n-;* e.g., *izhittal* 'to despise' - *izhittanan* 'I despised', *paaTutal* 'to sing', - *paaTinan* 'I sang'. For instance: *maRuttanan yaanum aruLaRi yaamaiyil (T, 6, 6)* 'Through ignorance rejected I Thy grace'; *parantu icai niRkap paaTinan (P, 126)* 'I sang so that my song spread wide'.

§ 113. The suffix *-al* is used in Classical Tamil in forms of the future tense derived by the suffixes *-v- / -p(p)-* and is joined directly to the tense suffix; e.g., *aRital* 'to know' - *aRival* 'I shall know', *uNNutal* 'to eat' - *uNpal* 'I shall eat', *pootal* 'to go' - *pookuval* 'I shall go', *valittal* 'to think' - *valippal* 'I shall think'. For instance: *inpuRa viTutiyaayin ciRitu kunRiyum koLval (P, 159)* 'If you offer [your gift] willinly, I shall take it even if it is a small rosary-pea'; *ivaL vatuvainaaN oTukkamum kaaNkuval yaanee (KT, 52)* 'I shall see her bashfulness of a bride'; *onRaRiyaaR kuraippaloo yaanee? (KNT, 318)* 'Will I tell anything to him who can understand nothing?'

§ 114. The zero suffix of the 1st person singular is found in Classical Tamil in forms of the future tense which have a zero tense suffix and are equal to the derivative stem (with euphonic -u attached); e.g., *ceytal* 'to do' - *ceyku* 'I shall do', *uNNutal* 'to eat' - *uNku* 'I shall eat', *uraittal* 'to speak' - *uraikku* 'I shall speak'. For instance: *niitoTTa mootiram yaavooyaan kaaNku* (KT, 84) 'I shall see what rings you have put them on'; *yaan onRu ucavukoo aiya? (KT, 7)* 'O my lord, shall I ask you about one thing?'

Similar forms of the 1st person singular may also be derived in the present tense (with the tense suffix *-t-;* e.g., *varutal* 'to come' - *varutu* 'I come', *ceeRal* 'to go' - *ceeRu* 'I go'.

§ 115. In Colloquial Tamil the 1st person singular is denoted by the suffix *-een* [-E:n] (before vowels [-E:n]). This suffix is used in forms of all the three tenses; e.g., *varutal* 'to come' - *varReen* 'I come', *ceytal* 'to do' - *ceyveen* 'I shall do', *paTittal* 'to read' - *paTicceenaa* 'did I read'. For instance: *appa naan pooyiTTu varReen (JN, 13)* 'Well, then I go and come (to see you soon)'.

The same suffix is used in most continental dialects, e.g., in the Southern dialect: *varuteen* 'I come'.

In the Sri Lanka dialect and in the Western dialect of Tamilnadu the suffix *-an* is also used in the 1st person singular; e.g., *pootal* 'to go' - *pookiRan* 'I am going', 'I go'. For instance: *uurukkup pookattaan pookiRan (MP, 21)* 'I am going to go to [my native] village'; *oru iraNTu ruupaa kaTan keeTkalaameNTu vantan (KN, 12)* 'I have come to ask one or two rupees on loan'.

In addition the suffix *-aan* joined to tense suffixes by means of the increment *-an-* is frequent in the Sri Lanka dialect; e.g., *varutal* 'to come' - *vantanaan* 'I came', *tinnutal* 'to eat' - *tink(i)Ranaan* 'I (am) eat(ing)'. For instance: *nii kaTan vaamkiya araikkottariciyaiyum vaamkuvam eNTutaan vantanaan (KN, 8)* 'I have come for that half a measure of rice which you borrowed from me'; *konhcam keeLvippaTTanaan (KN, 12)* 'I have heard something about it'; *atukkuttaan naan appaTic connanaan (PMP, 124)* 'That's why I have said so'.

Ist Person Plural

§ **116.** In Literary Tamil the 1st person plural is denoted by the suffixes *-oom* / *-(a)am* / *-(e)em* / *-amkaL* - / *eemkaL* / *-um*.

§ **117.** The suffix *-oom* is used both in Modern and Classical Tamil in forms of all the three tenses.

In the present tense the suffix *-oom* is used in forms derived by the tense suffixes *-i(n)R-* / *-iRp-* and is joined to them directly; e.g., *ceytal* 'to do' - *ceyki(n)Room* / *ceykiRpoom* 'we do'. For instance: *ippootu aakaaya vimaanam paarkkiRoom, mooTTaar paarkkiRoom, rayil paarkkiRoom innum ennennavoo paarkkiRoom (VE, 5)* 'Nowadays we [can] see planes, cars, trains and many other things'; *eeTTukinRoom naattazhumpa iraaman Rirunaamam (D, 1865)* 'We extoll Rama's sacred name till our tongue is sore'.

In the future tense the suffix *-oom* is used in forms with the suffixes *-v-* / *-p(p)-* or zero and is joined to them directly; e.g., *aRital* 'to know' - *aRivoom* / *aRikoom* 'we shall know', *ennutal* 'to say' - *enpoom* 'we shall say', *naTattal* 'to walk' - *naTappoom* 'we shall walk'. For instance: *imku veNpaa, aaciriyam enRa iraNTu paakkaLin potu ilakkaNattaik kuuRuvoom (ST, 5, 25)* 'We shall discuss here main features of two poetic metres called "veNba" and "asiriyam" '; *nin tiruvaTi tozhukoom (T, 20, 1)* 'We shall worship Thy sacred feet'.

In the past tense the suffix *-oom* is used in forms with the tense suffixes *-t(t)-*, *-nt-*, *-i-* and is joined to the first two of the directly and to the last one by means of the increment *-n-*; e.g., *uzhutal* 'to plough' - *uzhutoom* 'we ploughed', *paarttal* 'to see' - *paarttom* 'we saw', *iruttal* 'to be' - *iruntoom* 'we were', *ezhututal* 'to write' - *ezhutinoom* 'we wrote'. For instance: *oru laantarai eeRRikkoNTu kiNaRRaNTai poonoom. kiNaRRukkuLLee paarttoom. kayiRRil oru vaaLiyaik kaTTik kiNaRRil viTTu metuvaakac cuzhaRRinoom (RKT, 84-85)* 'We lit a lantern and went to the well, looked into it, tied a bucket to the rope, put it into the well and slowly rotated [the windlass]'.

§ 118. The suffix *-aam* is used in Classical Tamil in forms of all the three tenses built similarly to those with the suffix *-oom*; e.g., *uNNutal* 'to eat' - *uNkinRaam* 'we eat', *uNTaam* 'we ate', *aRital* 'to know' - *aRi(ku)vaam* 'we shall know', *koTuttal* 'to give' - *koTukkuvaam* 'we shall give'. For instance: *anRaRivaam ennaatu... (K, 36)* 'Say not; "We shall know [the truth] later"...'; *naaN niRuppaam (KT, 137)* 'We shall overcome our bashfulness'; *aticayam kaNTaamee. (T, 26, 1)* '[Such] wonder have we seen!'

§ 119. The suffix *-am* is used in Classical Tamil in forms of all the three tenses.

In the present tense the suffix *-am* is used in forms with the tense suffix *-inR-* and is joined to it by means of the increment **-*an-*;e.g., *uNNutal* 'to eat' -*uNkinRanam* 'we eat'.**

In the past tense the suffix *-am* is used in forms with the tense suffixes *-t(t)-*, *-nt-*. *-i-* and is joined to the first two of them by means of the increment -an- and to the last one by means of the increment -n-; e.g., *keettaL* 'to hear' - *keeTTanam* 'we heard', *teLital* 'to understand' - *teLintanam* 'we understood', *paaTutal* 'to sing' - *paaTinam* 'we sang'. For instance: *nanmozhi keeTTanam, (PP,5,17)* 'We heard kind words'; *naaTan piRappoor anmai aRintanam (NT, 328)* 'We came to know the difference of the king's birth'; *anhcal enhcinam (KNT,211)* 'We got rid of fears'.

In the future tense the suffix *-am* is mainly used in forms obtained from the derivative stem by means of any tense suffix (to which it is joined directly) or in forms obtained from the primary stem (in which case it is joined either directly or by means of the increment *-an-*); e.g., *kaaNutal* 'to see' - *kaaNkuvam* 'we shall see', *paaTutal* 'to sing' - *paaTukam* 'we shall sing', *uNNutal* 'to eat' - *uNkuvam* / *uNpam* 'we shall eat', *naTattal* 'to walk' - *naTakkuvam* / *naTappanam* 'we shall walk'. For instance: *yaameenin ikazhpaaTuvoo reruttaTamkak kaaNkuvam (P, 40)* 'We shall see they detractors' necks bent'; *ciRutinai kaakkuvam (NT, 156)* 'We shall guard [the field of] millet';

yaamax tayarkam (KNT, 80) 'We shall perform this'; *varainizhaR ceerkam (P, 255)* 'We shall enter the shade cast by the mountain'; *anhcuvan tamiyam (A, 72)* 'We shall be afraid of being alone'.

§ 120. The suffixes *-eem* and *-em* are used in Classical Tamil in forms similar to those with the suffixes *-aam* and *-am* respectively. In addition the suffix *-eem* is found in forms with the increment *-an-;* e.g., *uNNutal* 'to eat' - *uNkinReem / uNkinRane(e)m* 'we eat', *uNkuve(e)m / uNpe(e)m* 'we shall eat', *uNT(an)eem / uNTanem* 'we ate'. For instance: *caaTiyil niir ciRitu uNTenRu aRikinReem (Pu, 319)* 'We know that there is some water in the jar'; *caaveem yaam (P, 68)* 'We shall die'; *aRReemenRu allaRpaTupavoo peRReemenRu oomputal teeRRaa tavar? (K, 626)* 'Will those ever lament, "We are destitute", who are free from avarice and boast not, "We are rich"?'; *muyalcuTTa vaayinun tarukuveem (P, 319)* 'We shall roast a hare and give it to you to eat (lit. in the mouth)'; *paaTukeem yaam (CP, 17, 22)* 'We shall sing'; *emmun toTaaa lenkuvem (KNT, 191)* 'We shall say, "Do not touch us" '; *pulampelaan tiirkkuveem (KT; 83)* 'We shall put an end to anguish'; *terumara luyakkamun tiirkkuvem (P, 381)* 'We shall drive away fear and sorrow'; *kaavinem kalanee curukkinem kalappai (P, 206)* 'We carried our utensils, we grasped our belongings'; *viruppooTu kuRukineem (NT, 250)* 'We gladly drew nearer'.

§ 121. The suffixes *-eemkaL, -amkaL* are used in Classical Tamil in forms similar to those with the suffixes *-eem, -am;* e.g., *naTattal* 'to walk' - *naTanteemkaL / naTantanamkaL* 'we walked', *naTappeemkaL /naTappanamkaL* 'we shall walk'. For instance: *kaRRanamkaL yaamumuTan kaRpanaka Lellaam (JC, 1795)* 'And we immediately studied everything that had to be studied.'

§ 122. The suffix *-um* is used in Classical Tamil in forms of all the three tenses.

In the present tense the suffix *-um* is used in forms derived by the tense suffix *-t-* and is joined to it directly; e.g., *varutal* 'to come' - *varutum* 'we come', *paaTutal* 'to sing' - *paaTutum* 'we sing', *kaaNutal* 'to see' - *kaaNTum / kaaNkutum* 'we see',

paTartal 'to go', - *paarkutum* 'we go', *ceeRal* 'to go' - *ceeRum* 'we go'. For instance: *naaNutum nummoTu nakaiyee (NT, 172)* 'We are ashamed to laugh with you'; *yaam naaTTiTa naaTTiTan varutum (P, 152)* 'We go from country to country'; *veeRRunaaT TaariTaic ceeRum naam (NT, 26)* 'We go along a rough road in foreign lands'; *veytuNTal anhcutum (K, 1128)* 'We are afraid of taking pungent food'.

In the future tense the suffix *-um* is used in forms with a zero tense suffix joined to the derivative stem; e.g., *uNNutal* 'to eat' - *uNkum* 'we shall eat.' For instance: *kaN maNTaiyo TuuzhmaaRu peyara uNku mentai (P, 125)* 'Passing a big winebowl round we shall drink, our lord'.

In the past tense the suffix *-um* is used in forms derived by the tense suffixes *-t(t)-, -nt-* and is joined to them by means of the increment *-ik-;* e.g., *keeTTal* 'to hear' - *keeTTikum* 'we heard', *peRutal* 'to receive'- *peRRikum* 'we received', *paTarutal* 'to go' - *paTarntikum* 'we went'. For instance: *nin vaLamviimku perukka minitukaN Tikumee (PTP, 24)* 'We were pleased to see how great your riches are'; *nin celluRazh taTakkai yiraiiya malarpaRi yaavenak keeTTikum (NT, 52)* 'We have heard that thy mighty thunderous arm do not know how to stretch out for alms'; *aRaaa varunakai yinitupeR Rikumee (P, 378)* 'We were happy to experience an unprecedented everlasting joy'; *oompaa vaLLaR paTarntikum (PP, 10, 400)* 'We wended our way to a generous lord'.

§ 123. In Colloquial Tamil the 1st person plural is denoted by the suffix *-oom* [-o:ⁿ] (before vowels *-oom* [-o:m] or *-am* [-8m]) which is used in all tense forms; e.g., *varutal* 'to come' - *vaaRoom* 'we come', *vaaRamee* 'we do come', *paarttal* 'to see' - *paappoom* 'we shall see', *paappoomaa* 'shall we see', *paTittal* 'to read' - *paTiccqom* 'we read'. For instance: *muunhciyilee kariyaip puucippiTToom (JN, 12)* 'We humiliated his pride (lit. we smeared his face with soot)'; *uLLaiyaavatu poovamee (JN, 13)* 'At least let us (lit. we shall) come into the house'.

The same suffix is used in dialects, for instance, in the Southern dialect; e.g., *varutoom* 'we shall come'.

2nd Person Singular

§ **124.** In Literary Tamil the 2nd person singular is denoted by the suffixes *-aay / -ai / -i(i)*

§ **125.** The suffix *-aay* is used both in Modern and Classical Tamil in forms of all the three tenses.

In the present tense the suffix *-aay* is used in forms derived by the tense suffixes *-i(n)R- / -iRp-* and is joined directly to them; e.g., *ceytal* 'to do' - *ceyki(n)Raay / ceykiRpaay* 'thou doest', 'you (sg.) do, *naTattal* 'to walk' - *naTakki(n)Raay* 'you (sg.) walk'. For instance: *een azhukiRaay? (BK, 247)* 'Why are you (sg.) weeping?'; *viizhkinRaay nii avalakkaTalaaya veLLattee (T, 5, 20)* 'Thou plungest into the waters of the sea of grief'.

In the future tense the suffix *-aay* is used in forms derived by the tense suffixes *-v- / -p(p)-* and is joined directly to the tense suffix; e.g., *ceytal* 'to do' - *cey(ku)vaay* 'thou wilt do', 'you (sg.) will do', *kaaNutal* 'to see' - *kaaNpaay / kaaNkuvaay* 'you (sg.) will see', *naTattal* 'to walk' - *naTappaay / naTakkuvaay* 'you (sg.) will walk'. For instance: *kuTittaayoo, aTiyooTu azhintupoovaay (R, 127)* 'If you drink, you will be completely lost'; *keeLaata kataiviraiviR keeTpaaynii (B, 74)* 'Soon thou wilt hear an unheard-of story'; *viccatu inRiyee viLaivu ceykuvaay (T, 5, 96)* 'Thou wilt reap Thy harvest even without sowing'.

In the past tense the suffix *-aay* is used in forms derived by the tense suffixes *-t(t)-, -nt-, -i-* and is joined to the first two of them directly and to the last one by means of the increment *-n-;* e.g., *azhutal* 'to weep' - *azhutaay* 'thou wept', 'you (sg.) wept', *paTittal* 'to read' - *paTittaay* 'you (sg.) read', *iruttal* 'to be' - *iruntaay* 'you (sg.) were', *ezhututal* 'to write' - *ezhutinaay* 'you (sg.) wrote'. For instance: *muktiyen Rorunilai camaittaay (B, 96)* 'Thou hast created what is called freedom'; *ennai nin aTiyan aakinaay pooRRi aatiyum antam aayinaay pooRRi appanee (T, 5, 97)* 'Thou hast made me Thy slave, glory to Thee, Thou hast become the beginning and the end [of everything], glory to Thee, my Father'.

§ **126.** The suffix *-ai* is mainly used in Classical Tamil and it is rarely found in Modern Tamil. This suffix is used in all tense forms.

In the present tense the suffix *-ai* is used in forms derived by the tense suffixes *-inR-, -t-* and is joined to the former by means of the increment *-an-* and to the latter, directly; e.g., *uNNutal* 'to eat' - *uNkinRanai* 'you eat', *kaaNTal* 'to see' - *kaaNTai* 'you see'. For instance: *poyyaanin vaayil cuuL vauvaL paruvattup panmaaNii ceeRaliR kaaNTai (Pari, 8, 84-85)* 'Whenever you leave me, you [can] see the breach of your oath'.

In the past tense the suffix *-ai* is used in forms derived by the tense suffixes *-t(t)-, -nt-, -i-* and is joined to the first two of them either by means of the increment *-an-* (commonly) or directly (infrequently), and to the last one it is joined by means of the increment *-n-;* e.g., *ceytal* 'to do' - *ceytanai* 'thou didst', 'you (sg.) did', *aLittal* 'to give' - *aLittanai* 'you (sg.) gave', *varutal* 'to come' - *vant(an)ai* 'you (sg.) came', *kuuRutal* 'to speak'- *kuuRinai* 'you (sg.) spoke'. For instance: *ennilai yaRintanai (P, 164)* 'You came to know my [strained] circumstances'; *evvaayc cenRanai (NT, 147)* 'Where did you go?'; *niipizhait taaypoo naninaa Ninaiyee (P, 43)* 'You were ashamed as if you had done something wrong'.

In the future tense the suffix *-ai* is used in forms derived by the tense suffixes *-v-* (commonly) or *-p(p)-* (infrequently) and is joined to the former directly and to the latter, either directly or by means of the increment *-an-;* e.g., *aRital* 'to know' - *aRi(ku)vai* 'thou wilt know', 'you (sg.) will know', *aatal* 'to become' - *aakuvai* 'you (sg.) will become', *pootal* 'to go' - *poo(ku)vai* 'you (sg.) will go', *uNNutal* 'to eat' - *uNknvai* 'you (sg.) will eat', *kaaNutal* 'to see' - *kaaNkuvai* You (sg.) will see', *iruttal* 'to be'- *irukkuvai* 'you (sg.) will be'. For instance: *innum kaaNkuvai nanvaa yaakutal (P,227)* 'You will see how my words come true';*olvai yaayinum kolvai yaayinum...(KNT, 259)* 'Whether you excuse me or put me to death...'; *paalnaaL nii-van taLikkuvai (A, 192)* 'At midnight you will graciously come'.

In Classical Tamil forms of the past and the future tenses are also found in which the suffix *-ai* is joined to tense suffixes by means of the increment *-av-;* e.g., *virittal* 'to extend' - *virittavai* 'you (sg.) extended', *eentutal* 'to carry' - *eentinavai* 'you (sg.) carried', *peyarttal* 'to remove' - *peyarppavai* 'you (sg.) will remove'. For instance: *maaRama raTTavai maRaveel peyarppavai aaRiru tooLavai yaRumukam virittavai (Pari, 21, 66-67)* 'Thou hast destroyed Thy enemies in battle, Thou hast rebuffed their weapons and, dozen-shouldered, Thou hast turned Thy six faces to us'.

§ **127.** The suffix *-i* (rarely *-ii)* is for the most part used in Classical Tamil in forms of the present tense with the tense suffix *-t(t)-*. It is joined directly to the tense suffix; e.g., *ceytal* 'to do' - *ceyti* 'thou doest', 'you (sg.) do', *aRital* 'to know' - *aRiti* 'you (sg.) know', *vinavutal* 'to ask' - *vinavuti* 'you (sg.) ask', *ceeRal* 'to go' - *ceeRi* 'you (sg.) go', *oRuttal* 'to chastise' - *oRutti* 'you (sg.) chastise', *iRattal* 'to pass' - *iRatti* 'you (sg.) pass', *keeTTal* 'to hear' - *keeTTi(i)* 'you hear'. For instance: *iimkevan ceytiyoo paaNa? (P, 68)* 'O bard, what are you doing here?'; *niiyaLan taRitinin puraimai (P, 36)* 'You know your greatness'; *anhceel enRu collutiyee (B, 84)* 'You say, "Be not afraid" '; *valvinnhaa NuLartiiyee (KT, 7)* 'You stroke the string of your mighty bow'; *poruL nookkip pirintu nii pookuti (KT, 10)* 'Leaving me you go away in search of wealth'; *enaittuuzhi vaazhtiyoo nenhcee? (NA, 130)* 'O my heart, how long do you live?'; *vazhipaTu voorai vallaRi tiiyee (P, 10)* 'Soon you will come to know your worshippers'; *kuyilee keeTTii... (T, 18, 1)* 'O [sweet-voiced] Cuckoo, [if] you ask [me] ...

§ **128.** In Colloquial Tamil and in dialects the 2nd person singular is denoted by the suffix *-ee* [-E:] (before *-y-* also *-i* [-i] or *-a* [-E]). This suffix is used in forms of all the three tenses and is joined either by means of the increment *-n-* (to the past tense suffix *-i-)* or directly (in all other cases); e.g., *pootal* 'to go' - *pooRee* 'you go', *pooRiyaa* 'are you going', *varutal* 'to come' - *varuvee* 'you will come', *varuviyaa* 'will you come', *vantee* 'you came', *varutee* 'you come', *collutal* 'to speak' - *connee* 'you spoke', *collutee* 'you speak', *vaamkutal* 'to buy' - *vaamkinee* 'you bought', *koTuttal* 'to give' - *koTuppee* 'you will give', *koTuppiyaa* 'will you give'. For instance: *enna keekkap*

pooRee (JN, 6) 'What are you going to ask?'; *ataic colluviyaa? (JK, 52)* 'Will you tell it?'; *caappiTRayaa? (JS, 10)* 'Are you going to eat?'; *naaL puuraa kuntinu kiiRee (JSC, 27)* 'All the day you sit [idle] on your legs'; *annikki naan pookumpootu azhutiyee (JU, 62)* 'That day you wept when I was going'.

In the Sri Lanka dialect the suffix *-i(i)* is found in the 2nd person singular in addition to *-ee*. It is used in forms of the present and the past tenses and is joined to tense suffixes by means of the increment *-an-* or (in case of the past tense suffix *-i-)* by means of two increments, viz., *-n-* and *-an-;* e.g., *ennutal* 'to say' - *eNTani* 'you said', *tinnutal* 'to eat' - *timk(i)Ranii* 'you eat', *kaaTTutal* 'to show' - *kaaTTinani* 'you showed'. For instance: *nii een azhutani? (PMP, 125)* 'Why did you weep?'; *ennaip paattu nii een pallaik kaaTTinani? (PMP, 124)* 'Why did you laugh at me?'; *nii emkee irukkiRanii? (PMP, 56)* 'Where do you live?'

2nd Person Plural

§ **129.** In Literary Tamil the 2nd person plural is denoted by the suffixes *-iir(kaL) / -ir.*

§ **130.** The suffix *-iir* is used both in Modern and Classical Tamil in forms of all the three tenses.

In the present tense the suffix *-iir* is used in forms derived by the tense suffixes *-i(n)R-, -iRp-* and is joined to them directly; e.g., *ceytal* 'to do' - *ceyki(n)Riir / ceykiRpiir* 'you do', *paTittal* 'to read' - *paTikki(n)Riir* 'you read'. For instance: *niirum varukiRiiraa? (PS,17)* 'Are you coming too?'; *kunRu muTTiya kuriippoola iTarppaTukinRiir (BK, 382)* "You struggle like a bird that hit against a mountain'; *naaTanum niiyum paNTaRiyaa tiirpooR paTarkiRpiir maRkolloo? (KT, 39)* 'Do you and our lord really pretend to have forgotten the past?'

In the future tense the suffix *-iir* is used in forms derived by the tense suffixes *-v- / -p(p)-* and is joined to them directly; *ceytal* 'to do' - *cey(ku)viir* 'you will do', *ennutal* 'to say' - *enpiir* 'you will say', *naTattal* 'to walk' - *naTappiir* 'you will walk'. For instance: *enRum vaazhviir enRum aruL puriviir evaRRaiyum*

kaappiir, umakku nanRi, teyvamkaLee. emmai uNpiir (B, 234) 'You will always be alive, you will always do good things, you will protect everything, thank you, gods! You will devour us'.

In the past tense the suffix *-iir* is used in forms derived by the tense suffixes *-t(t)-*, *-nt-*, *-i-* and is joined to the first two of them directly and to the last one by means of the increment *-n-;* e.g., *ceytal* 'to do' - *ceytiir* 'you did', *paTittal* 'to read' - *paTittiir* 'you read', *aRital* 'to know' - *aRintiir* 'you knew', *paaTutal* 'to sing' - *paaTiniir* 'you sang'. For instance: *toozharen Remmai nittamum caarntiir (B, 255)* 'You always resorted to me as to your friend'; *kaatal viLaiyaaTineen enRiir (B, 367)* 'You said that you pretended to be in love'; *en kuTTikaLai emkeeyoo koNTu pooyt tolaittiir ennaiyum karittu ooTac ceytiir ... etaRkaaka niir vanth ennaik kaappaaRRiniir? (RKT, 85-86)* 'You have carried my kittens somewhere and killed them. You cast slurs on me and drove me away. Why did you come to save me?'

§ 131. The suffix *-ir* is mainly used in Classical Tamil in forms of all the three tenses.

In the present tense the suffix *-ir* is used in forms derived by the tense suffixes *-inR- / -iRp-*, *-t(t)-* and is joined to the first of them by means of the increment *-an-* and to the last two directly; e.g., *uNNutal* 'to eat' - *uNkinRanir / uNkiRpir* 'you eat', *aRital* 'to know' - *aRitir* 'you know'. For instance: *neRikeTa viLamkiya niiyiir iccuram aRitalum aRitiroo (A, 8)* 'Do you know this deserted place with impassable roads?'; *atanaal vampa veentan Raanai impar ninRum kaaNTiroo varavee? (P, 287)* 'Is it because of this that you stand here and look at the neighbouring king's army coming?'; *niirkkavaaam kaanam kaTattir (KT, 7)* 'You are going through an arid tract'.

In the future tense the suffix *-ir* is used in forms derived from either stem by means of the tense suffixes *-v- / -p(p)-* and is joined directly to the tense suffix; e.g., *cellutal* 'to go' - *cel(ku)vir* 'you will go', *kaaNutal* 'to see' - *kaaNkuvir* 'you will see', *uNNutal* 'to eat' - *uNpir* 'you will eat'. For instance: *tirumaal kunRattuc celkuvir (CP, 11, 91)* 'You will go to Azhaharmalai'.

In the past tense the suffix *-ir* is used in forms derived by the tense suffixes *-t(t)-*, *-nt-*, *-i-* and is joined to the first two of them either by means of the increment *-an-* (commonly) or directly (infrequently) and to the last one, by means of the increment *-n-;* e.g., *ceytal* 'to do' - *ceytanir* 'you did', *varutal* 'to come' - *vantanir* 'you came', *paaTutal* 'to sing' - *paaTinir* 'you sang', *koLLutal* 'to take' - *koNTir* 'you took'. For instance: *mun ninRu kaNTanir (A, 130)* 'You have seen [it] earlier'.

§ 132. The suffix *- iirkaL* is for the most part used in Modern Tamil. It is used in forms of all the three tenses and is joined to the tense suffix similarly to the suffix *-iir* (cf. § 130); e.g., *ceytal* 'to do' - *ceykiRiirkaL* 'you do', *ceyviirkaL* 'you will do', *ceytiirkaL* 'you did', *keeTTal* 'to hear' - *keeTTiirkaL* 'you heard', *paTittal* 'to read'- *paTikkiRiirkaL* 'you read', *paTippirkaL* 'you will read', *paTittiirkaL* 'you read' For instance: *kukai manitan vaazhuvukkut tirumpuvoom enRaal enna colviirkaL? (J, 7.11.54, 3)* 'What will you say if you are asked to return to the life of cave-men?'

§ 133. In Colloquial Tamil the 2nd person plural is denoted by the suffixes *-i(i)mka* [-i(:)yŋgE] (before vowels *-i(i)mkaL* [-i(:)yŋgL] -iiru [-i:ri].

The suffix *-iimka* is used in forms of all the three tenses and is joined directly to all tense suffixes except the past tense suffix *-i-* to which it is joined by means of the increment *-n-;* e.g., *collutal* 'to speak' *-colRiimka* 'you speak', *colRiimkaLaa* 'do you speak', *iruttal* 'to be' - *irukkiimka* 'you are', *kutittal* 'to jump', *kutik(ki)Riimka* 'you jump', *pootal* 'to go', - *pooviimka* 'you will go', *viTutal* 'to leave'- *viTTiimka* 'you left', *viTTimkaLaa* 'did you leave', *ninaittal* 'to think'. - *nenacciimka* 'you thought', *paarttal* 'to see' - *paattiimka* 'you saw', *tupputal* 'to spit' - *tuppiniimka* 'you spat'. The suffix *-imka* is found in similar forms but is rarely used; e.g., *iruttal* 'to be' - *kiirimka* 'you are'. For instance: *appaa irukkiRappoo tanhcaavuurukkum, kummaaNattukkum pooviimka. avaru poonappuRam viiTTukkuLLaaRavee paaTTilaik koNNaantuTTiimka (JN, 7)* 'When your father was alive, you would go to Tanjore or Kumbakonam. But after his death you

brought bottles [of whisky] right home'; *aisaa peemaaniyaa kiiRimkaLee? (JO, 96)* 'Are you such brazen-faced?'

Forms with the suffix *-iiru* are built similarly to those with the suffix *-iimka,* but in distinction from them are generally used as honorific singulars; e.g., *niir enna nenakkiiru? (VKa, 33)* 'What do you think?'; *eppaTi vee kaNTupiTicciiru niiru? (VKa, 37)* 'How did you find it?'.'

§ 134. In the Southern dialect the 2nd person plural is denoted by the suffixes *-i(i)ka* [-i(:)xE] *-iya* [-iyE] (before vowels *-i(i)kaL, -iyaL* respectively) and *-iiru.* These suffixes are attached to tense suffixes and used similarly to the suffix *-iimka* of Colloquial Tamil; e.g., *collutal* 'to say' - *colluti(i)ka / collutiya* 'you say', *colviika* 'you will say', *connikaLaa* 'did you say', ***uLaRutal*** 'to babble' ***uLaRutiiru*** 'you bable'. For instance: ***niimkaevvaLavu kaalamaaka tarmakarttaavaa irukkiiha (RPP, 22)*** 'You are a warden for a long time'; *niimka enna collutiya? (PAI, 82) / enna collutika? (PAI 76)* 'What do you say?'; *aiyaa enna irukkiyaLaa? (PAI, 81)* 'Why are you sitting, sir?'; *enna vee uLaRutiiru? (VKa, 36)* 'What are you babbling?'

In the Brahman dialect the 2nd person plural is denoted by the suffixes *-iim(koo), -iyaL / -eeL* [-E:L], *-eer* [-E:r], *-eeka* [-E:xE]; e.g., *paarttal* 'to see' - *paattiimkoo* 'you saw', *paakkiRiyaL* 'you see', *paatteeLaa* 'did you see', *paappeer* 'you will see', *varutal* 'to come' - *vanteeka* 'you came', *vaRiim* 'you come'.

All these forms except that in *-iim* correlate with the pronoun *niimkoo* 'you' and may be used in regard to both a group of persons and a single person; e.g., *niimkoo uLLee pooniimkoo (C-I, 32)* 'You have gone inside'; *niimkaL enna ninaikkiReeL? (PV, 24)* 'What are you thinking of?'; *ippaTi een koopikkiRiyal? (MP,26)* 'Why are you so angry?'; *paNam koNTu vantirukkeeraa? (PKV, 6)* 'Have you brought the money?'; *ataip paattup payappaTuveeL (JSK, 141)* 'You will be afraid at the sight of it'; *maappiLLai azhaikkiRapootu intaannu teeTiNTu vantu koTutteeL (JAS, 65)* 'When son-in-law asked [for a loan], you procured [money] for him readily'; *ippa eetukkaakak kannaa pinnaannu peecaReeka? (KVO, 169)* 'Why are you talking rubbish now?'; *atukkuLLee niimkaLum vanteeka (KVO, 12)* 'You also have come by that time'; *Tikaashnukkup patil eNNeyai eTuttup paalil vaippeeka (KVO, 13)* 'Instead of milk you may (lit. will) pour oil into the coffee'.

Forms with the suffix *-iim* correlate with the pronoun *niiru* 'you' and commonly refer to one person; e.g. *umma camcaarattaiyum azhacciNTu varaNum. enna vaRiimaa? (JAS, 15)* 'Please come with your wife. Will (lit. do) you come, eh?'; *ezhutikkiRiimaa? (JAS, 11)* 'Are you writing [this] down?'

Similar forms are used in the Sri Lanka dialect.

3rd Person Singular Masculine

§ 135. In Literary Tamil the 3rd person singular masculine is denoted by the suffixes *-aan / -an.*

The suffix *-aan* is used both in Modern and Classical Tamil. The suffix *-an* is mainly used in Classical Tamil and looks archaic in modern texts. The both suffixes are used in forms of all the three tenses.

In the present tense the suffix *-aan* is used in forms derived by the tense suffixes *-i(n)R-, -iRp-* and is joined to them directly; e.g. *ceytal* 'to do' - *ceyki(n)Raan / ceykiRpaan* 'he does', *paTittal* 'to read'- *paTikki(n)Raan* 'he reads'. The suffix *-an* is used in forms with the tense suffix *-inR-* and is joined to it by means of the increment *-an-;* e.g., *ceykinRanan* 'he does', *paTikkinRanan* 'he reads'. For instance: *inRaikku ennuTaiya naNpan oruvan imku varappookiRaan (TPK, 6, 101)* 'A friend of mine is going to come here today'; *mazhai evan tarukinRaan? (B, 234)* 'Who sends us rain?'

In the future tense the suffix *-aan* is used in forms derived by the tense suffixes *-v- / -p(p)-* and is joined to them directly; e.g., *ceytal* 'to do' - *cey(ku)vaan* 'he will do', *ennutal* 'to say' - *enpaan* 'he will say', *naTattal* 'to walk' - *naTappaan / naTakkuvaan* 'he will walk'. The suffix *-an* is used in similar forms but may occassionally be joined by means of the increment

-*an-*; e.g., *aLittal* 'to give' - *aLipp(an)an / aLikkuvan* 'he will give'. For instance: *naman ennaip piTittukkoNTu pooyviTuvaan (TPK, 6, 24)* 'Yama will seize me and carry away'; *ciRumaiyil vaazhkuvaan (B, 265)* 'He will live in poverty'; *taannheli tiiyin viraivanan cuTTu (P, 150)* 'The hunter will hasten to make fire'.

In the past tense the suffix *-aan* is used in forms derived by the tense suffixes *-t(t)-, -nt-, -i-* and is joined to the first two of them directly and to the last one by means of the increment *-n-*; e.g., *ceytal* 'to do' - *ceytaan* 'he did', *aRital* 'to know' - *aRintaan* 'he knew', *paTittal* 'to read' - *paTittaan* 'he read', *kaaTTutal* 'to show' - *kaaTTinaan* 'he showed'. The suffix *-an* is used in similar forms but is joined to the tense suffixes *-t(t)-, -nt-* by means of the increment *-an-*; e.g., *ceytanan* 'he did', *aRintanan* 'he knew', *paTittanan* 'he read', *kaTTinan* 'he showed'. For instance: *oru piraamaNap paiyan ... azhutu koNTu ninRaan (BK, 247)* 'A Brahman boy stood and wept'; *kaLLuuRu aakkai amaittanan (T, 3, 177)* 'He made my frame wherein does nectar spring'; *aRputam aana amuta taarai eRput tuLaitoRum eeRRinan (T, 3, 175)* 'With wondrous ambrosia did He charge every bone's pore of mine'; *tan varaimaruL maarpin naLippanan muyamki manaikkoNTu pukkanan neTuntakai (A, 384)* 'The great lord pressed him to his mighty (lit. like a mountain) breast, embraced him and entered the house'.

§ 136. For the use of forms in *-um* in the sense of the 3rd person singular masculine cf. § 151.

§ 137. In Colloquial Tamil the 3rd person singular masculine is denoted by the suffix *-aan* [-a:ⁿ] (before vowels [-a:n]). This suffix is used in forms of all the three tenses and is joined directly to tense suffixes; e.g., *pootal* 'to go', - *pooRaan* 'he goes', *poovaan* 'he will go', *poonaan* 'he went', *paTittal* 'to read' - *paTikk(aR)aan* 'he reads', *paTippaan* 'he will read', *paTiccaan* 'he read'. For instance: *cineekitattukkaaka evvaLavoo cenhcaan (PSA, 87)* 'He has done much for the sake of [their] friendship'.

3rd Person Singular Feminine

§ 138. In Literary Tamil the 3rd person singular feminine is denoted by the suffixes *-aaL / -aL*. These suffixes are distributed and used similarly to the suffixes *-aan / -an* in the 3rd person singular masculine (cf. § 135); e.g., *ceytal* 'to do' - *ceyki(n)RaaL / ceykiRpaaL / ceykinRanaL* 'she does', *cey(ku)va(a)L* 'she will do', *ceytaaL / ceytanaL* 'she did', *naTumkutal* 'to tremble' - *naTumkuvanaL* 'she will tremble', *naTumkina(a)L* 'she trembled'. For instance: *teruvilee kiirai kottamalli koNTuvarum krizhavi kuuTa ivvarusham muunRu maTamku caamaan kuRaivaakap pooTukiRaaL (BK, 339)* 'Even the old hawker that sells greens and coriander in the street gives them three times less this year'; *avaL vizhippu tarukinRaaL (B, 234)* 'She (= the goddess of dawn) brings awakening'; *meelee paar enRanaL (BK, 18)* 'She said, "Look upwards" '; *paTalollaa paTar kuurkiRpaaL (KT, 10)* 'She was gripped by fears which did not allow her to go to sleep'; *peycilam polippap peyarvanaL vaikalum (A, 383)* 'Every day she will move around with her anklets ringing'.

§ 139. For the use of forms in *-um* in the sense of the 3rd person singular feminine cf. § 151.

§ 140. In Colloquial Tamil the 3rd person singular feminine is denoted by the suffix *-aa* (before vowels *-aaL)* which is used in forms of all the three tenses and is joined to tense suffixes similarly to the suffix *-aaL* in Literary Tamil; e.g., *pootal* 'to go' - *pooRaa* 'she goes', *poovaa* 'she will go', *poonaa* 'she went'. For instance: *ammaa ammaa! inta akkavep paaru, puuneye meelee pooTa varRaa ammaa (PS, 22)* 'Mammy, mum! Look at this shrew, she is going to put a cat on my head. Mammy!'; *ava kuuTattaan vantaa (PAI, 84)* 'She also came'.

In the Sri Lanka dialect forms of the 3rd person singular feminine with the suffix *-ava* joined to tense suffixes are occasionally used; e.g., *anta makeecutaan ooTippooyc connava (PMP, 124)* 'That Mahesu ran [to the teacher] and peached [upon him]'.

3rd Person Plural Epicene

§ 141. In Literary Tamil the 3rd person plural epicene is denoted by the suffixes *-aar(kaL), -ar, -a, -atai.*

The suffixes *-aar / -ar* are used both in Classical and Modern Tamil (usually as common masculine-feminine honorific singular forms in the latter). The suffix *-aarkaL* prevails in the modern language and the suffix *-a,* in the classical language. The suffix *-atai* is very rarely used both in Classical and Modern Tamil.

§ 142. The suffixes *-aar / -ar* are used in forms of all the three tenses.

In the present and the past tenses these suffixes are distributed and used similarly to the suffixes of the 3rd person singular masculine (cf. § 135); e.g., *ceytal* 'to do' - *ceyki(n)Raar / ceykiRpaar / ceykinRanar* 'they do', *ceytaar / ceytanar* 'they did'. For instance: *avar oru paRaip paiyanait tam viiTTil oLittu vaittirukkiRaar (R, 86)* 'He hides a Pariah boy in his house'; *avviTat tavarai yaarkaanN kiRpaar? (CP, 16, 183)* 'Who can (lit. do) find them there?'; *intap peNmaNi pala kaTTuraikaL ezhutinaar (Se, 111)* 'This lady wrote a number of articles'; *naattikam peeci naattazhumpu eeRinar (T, 4, 47)* 'They spoke atheism till their tongues scarred'; *camaya vaatikaL ... araRRi malaintanar (T, 4, 52-53)* 'Adherents [of every faith] shouted debating [with each other]'.

In the future tense the suffixes *-aar / -ar* are used in forms derived by the tense suffixes *-v- / -p(p)- or -m-*. The both suffixes are generally joined directly to the tense suffixes with the exception of the suffix *-aar* which may occasionally be joined to the tense suffix *-m-* by means of the increment *-an-*; e.g., *ennutal* 'to say' - *enpa(a)r / enma(a)r / enmanaar* 'they will say'. For instance: *appaavukkut terintaal koopittukkoLvaar (JP, 24)* 'If this becomes known to my father, he will get angry'; *nin aTi puRantarukuvar (P, 35)* 'They will extoll the soles of thy feet'; *uyartiNai marumki nummait tokaiyee palarcon naTaittena mozhimanaar pulavar (TS, 421)* 'Learned people (lit. will) say that high class dvandva compounds are plural'.

In the future tense the suffix *-ar* may occasionally be joined to the tense suffix by means of the optional increment *-an-* in Classical Tamil; e.g., *tarutal* 'to give' - *taruvanar* 'they will give', *kaattal* 'to guard' - *kaappanar* 'they will guard', *aRaital* 'to strike' - *aRaivanar* 'they will strike'. For instance: *valviraintu iLaiyar eekuvanar (A, 354)* 'Thy servants will hurry off'.

§ 143. The suffix *-aarkaL* is used in forms of the present tense derived by the tense suffix *-iR-*, in forms of the future tense derived by the tense suffixes *-v- / -p(p)-* and in forms of the past tense derived by the tense suffixes *-t(t)-, -nt-, -i-*. The suffix *-aarkaL* is joined directly to all these tense suffixes except the past tense suffix *-i-* to which it is joined by means of the increment *-n-;* e.g., *ceytal* 'to do' - *ceykiRaarkaL* 'they, do', *ceyvaarkaL* 'they will do', *ceytaarkaL*they did', *naTattal* 'to walk' - *naTakkiRaarkaL* 'they walk', *naTappaarkaL* 'they will walk', *naTantaarkaL* 'they walked', *vaamkutal* 'to buy', - *vaamkukiRaarkaL* 'they buy', *vaamkuvaarkaL* 'they will buy', - *vaamkinaarkaL* 'they bought', *paTittal* 'to read' - *paTittaarkaL* 'they read'. For instance: *avaLaip paRRi ninaikka yaar taTaiceyyap pookiRaarkaL? (PPC, 10)* 'Who is going to prevent me from thinking about her?'

§ 144. The suffix *-a* is used in forms of the future tense derived by the tense suffixes -p- (in weak verbs) or *-pp- (in strong* verbs) and is joined to them directly; e.g., *mozhital* 'to speak' - *mozhipa* 'they will speak', *keeTTal* 'to hear' - *keeTpa* 'they will hear', *naTattal* 'to walk' *naTappa* 'they will walk'. For instance: *tamporuL enpatam makkaL (K, 63)* 'They will say that their wealth is their children'; *veeRRumai taamee yeezhena mozhipa (TS, 62)* 'They (lit. will) say that cases are seven in number'.

§ 145. The suffix *-atai* is used in forms of all three tenses and is joined directly to the tense suffix; e.g., *pooTutal* 'to throw' - *pooTukiRatai* 'they throw', *varutal* 'to come' - *vantatai* 'they came', *varuvatai* 'they will come'. For instance: *paLLikkuuTattup pacamka avanai vantu muRRukai pooTRatai (JSP, 397)* 'Schoolboys besiege him'; *nin vaaLvaa yozhittatai (P, 50)* 'They have stopped thy sword'; *orukaazh muttamo TuRRatai y,evankol? [(Cp, 2, 70)]* 'Have they, achieved anything by means of a string of pearls?'

§ **146.** In Colloquial Tamil the 3rd person plural epicene is denoted by the suffixes *-aamka [-a:nggE]* (before vowels *-aamkaL [-a:nggL] or--aaru* which are joined to tense suffixes similarly to the suffixes *-aarkaL / -aar* in the literary language. Forms in *-aaru* are generally used as honorific singulars, whereas forms in *-aamka* may equally denote either several persons or one; e.g., *iruttal* 'to be' - *irukkaamka / irukkaaru* 'they will be', *iruntaamka / iruntaaru* 'they were', *pootal* 'to go' *pooRaamka / pooRaaru* 'they go', *poovaamka / poovaaru* 'they will go', *poonaamka / poonaaru* 'they went'. For instance: *paTTaNattileeyiruntu ayyamaarum ammaamaarum vantiruntaamka (PK, 125)* '[Some] gentlemen and ladies have come from the city'; *avaru veLiyilee pooyirukkaru (RS, 30)* 'He went out'; *connaak keekkaamkaLaa aNNaacci? (RPP, 21)* 'Do they listen to what is said, brother?'

In the Southern dialect the suffixes *-aava [- a:-xE] (before vowels aakaL [-a:x8L], -aava [-a:vE]* before vowels-*aavaL* [-a:v8L]), *-aa* (before vowels *-aaL*) are found in the 3rd person plural epicene; e.g., *collutal* 'to speak' - *collutaaka / collutaa(va)* 'they speak', *collutaakaLee / collutaa(va)Lee* 'they do speak', *connaaka / conna(va)* 'they spoke'. For instance: *avukaLum ennamoo reNTu aayirattukkuc ceyvaaka iNNu colli iruntaaka (PPO, 51)* 'They also said that they would give [the dowry] some two thousand [rupees worth]'; *ecaman periya TaakkuTTarek kuuppiTa Tavunukkup pooRaava (PAI, 92)* 'The master is going to the town to fetch a doctor'; *un maamaavum appaavum caNTai piTiccikkiRaaLee (PA, 16)* 'Your uncle and father are on bad terms'.

In the Sri Lanka dialect the 3rd person plural epicene may take the suffix *-avar* (which is joined to the tense suffix). Such forms are generally used in the sense of honorific singulars; e.g., *appu vaattiyaar campaLak kaacu koNTuvarac connavar (PMP, 113)* 'Dad, the schoolmaster asked to bring him his tution fees'.

In the present tense the Sri Lanka dialect possesses forms of the 3rd person plural epicene obtained by joining the suffix *-inam* to the derivative stem; e.g., *varutal* 'to come' - *varukinam* 'they come', *kaTittal* 'to bite' - *kaTikkinam* 'they bite'. For instance: *cooRu kuTukkap pookinam (PMP, 35)* 'They are going to serve out boiled rice'; *uTaiyaariTam paNamirukku, aaTkaL irukkinam (PMP, 21)* 'The master has money, has servants'.

In Harijans' social dialects separate masculine and feminine forms are frequently used in the 3rd person plural. These forms are obtained by joining the plurak suffix -*uuva* [-UO] (before vowels *-uvaL [-UOL]* to respective forms of the 3rd person singular; e.g., *iruttal* 'to be' - *irukkaanuva* 'they (masc.) are', *irukkaanuvaLaa* 'are they (masc.)', *iruppaanuva* 'they (masc.) will be', *iruntaaLuva* 'they (fem.) were'. For instance: *malaiyaaLattilee antak kaalantoTTee koRaLi veelaikkaaranuva irukkaanuvaLaa?* 'Then sorcerers exist in Kerala from that time, don't they?'; *paTTum carikaiyumaattaan vantirukkaLuvaLee, kiLimka taan! (PK, 125)* 'They (fem.) have come dressed in silk and brocade, real parrots!'

Similar forms are obtained from respective forms of the 3rd person singular by means of the suffixes *-(u)mka(L) / -(u)ka(L);* e.g., *cila camayattilee kaarukkaaranumka paLiirnu veLiccam pooTTukkinu vantuTuvaanumka. appallaam pompaLaimka moyamkaalaik kaTTikkinu kuntikkuvaaLumka (JSC, 55)* 'Sometimes car drivers suddenly flood them (= bathing women) with light. Then women squat down and put their arms round the knees'; *paiyankaLellaam annikku en pinnaaTi varaankaL (JSK, 144)* 'That day urchins followed on my heels'; *ava tampimkaLLaam ettanaiyoo eemaattirukkaanuka! (JSP, 438)* 'Her younger brothers swindled her many times!'.

3rd Person Singular Neuter

§ **147.** In Literary Tamil the 3rd person singular neuter is denoted by the suffixes *-(a)tu, -um, -untu.* The first two suffixes are used both in Modern and Classical Tamil, whereas the last one is found only in classical texts.

§ **148.** The suffix *-atu* is used in forms of the present and the past tenses.

In the present tense the suffix *-atu* is used in forms derived by the tense suffixes *-i(n)R- / -iRp-* and is joined to them directly; e.g., *ceytal* 'to do' - *ceyki(n)Ratu / ceykiRpatu* 'it does', *iruttal* 'to be' - *irukki(n)Ratu* 'it is'. For instance: *iru, iru! kutirai varukiRa cattampoola keeTkiRatee (KP, 12)* 'Wait a bit! It is heard as if a horse is approaching'; *naaTu kaaNaatataiyellam kaaNukinRatu (J, 3.12.72, 4)* 'The country becomes an eye-witness (lit. sees) of unprecedented [developments]'.

In the past tense the suffix *-atu* is used in forms derived by the tense suffixes *-t(t)-*, *-nt-*, *-i-* and is joined to the first two of them directly and to the last one by means of the increment *-n-* or *-y-;* e.g., ceytal 'to do' *-ceytatu* 'it did', *iruttal* 'to be' - *iruntatu* 'it was', *kaTittal* 'to bite' - *kaTittatu* 'it bit', *collutal* 'to speak' - *connatu / collinatu / colliyatu* 'it spoke'. For instance: *amaitiyaik kalaittukkoNTu kutiraik kuLampaTiyin captam keeTTatu (KP, 12)* 'Disturbing the silence a clatter of hoofs was heard'.

§ **149.** The suffix *-tu* is used in forms of the past tense.

In Modern Tamil the use of this suffix is restricted to verbs which take the suffix *-i-* in the past tense. The suffix *-tu* is joined to the tense suffix by means of the increment *-n-*, both the increment and the personal suffix being changed into *-RRu* (by reciprocal assimilation); e.g., *collutal* 'to speak' - *colliRRu* 'it spoke'. For instance: *avar mukattil punnakai toonRiRRu (BK, 198)* 'A smile appeared on his face'.

In Classical Tamil the suffix *-tu* is used also in verbs which take the suffixes *-t(t)-*, *-nt-* in the past tense. The suffix *-tu* is joined to them by means of the increment *-an-*, being assimilated to the final consonant of the increment; e.g., *ceRutal* 'to be angry' - *ceRRanRu* 'it was angry', *ceyirttal* 'to insult' - *ceyirttanRu* 'it insulted',*uyartal* 'to rise' - *uyartanRu 'it rose'*.

In verbs which take the suffix *-i-* in the past tense the suffix *-tu* in Classical Tamil is joined as in Modern Tamil, but the type of assimilation may be different, progressive assimilation occasionally taking place instead of more usual reciprocal one; e.g., *paaTutal* 'to sing' - *paaTiRRu / paaTinRu* 'it sang'. For instance: *ceRRan Raayinunh ceyirttan Raayinum uRRan Raayinu muyvinRu maatoo (P, 226)* 'And though it (= thy victim) was angry with thee, insulted thee and fought with thee, there was no escape for it'; *paipayac cuTarunh curumkin RoLiyee (P, 397)* 'The stars were gradually losing their brightness'.

§ **150.** The suffix *-um* is used in forms of the future tense both in Modern and Classical Tamil.

The suffix *-um* is joined either to the primary or to the derivative stem, the future tense being expressed by a zero suffix. Strong verbs invariably join the suffix *-um* to the derivative stem. Weak verbs generally join it to the primary stem, though in Classical Tamil they have parallel alternants formed from the derivative stem; e.g., *iruttal* 'to be', *irukkum* 'it will be', *niRRal* 'to stop' - *niRkum* 'it will stop', *keeTTal* 'to hear' - *keeTkum* 'it will hear', *uNNutal* 'to eat' - *uNNum / uNkum* 'it will eat', *varutal* 'to come' - *var(uk)um* 'it will come', *pootal* 'to go' - *poo(ku)m* 'it will go', *aatal* 'to become' - *aa(ku)m* 'it will become' (with the suffix vowel dropped in the last two verbs). For instance: *akattin azhaku mukattil teriyum (PM, 1)* 'The beauty of the mind appears in the face'; *uurenRu iruntaal ceeriyum irukkum (PM, 77)* 'There is a Pariah quarter in every village'; *makizhamaalai viRkumee imkee? (JAS, 15)* 'Ape-flower garlands are sold here, I suppose?'; *puujai viiN poomoo?* 'Can (lit. will) puja be useless?'

§ **151.** Forms in *-um* are occasionally used in the sense of masculine or feminine forms. For instance: *emkammaa avanai torainnu kuuppiTum (JOM, 272)* 'My mother calls (lit. will call) him Sahib'; *aruLvexki aaRRinkaN ninRaan poruLvexkip pollaata cuuzhak keTum (K, 176)* 'If he who took the path of virtue covets the property [of others] and plans the evil, he will perish'; *aRanaRintu vexkaa aRivuTaiyaarc ceerum tiRanaRin taamkee tiru (K, 179)* 'Lakshmi will come to the wise who know what is virtue and are free from avarice'.

In Modern Tamil this form is occasionally used in the sense of the 3rd person plural epicene too; e.g., *avar ippootu pookavillai*

enRu peecumee inta janamkaL (AKP, 52) 'These people (lit. will) say that he doesn't come here any more now'.

§ **152.** The suffix *-untu* is used in forms of the future tense in Classical Tamil. It is joined either to the primary or to the derivative term similarly to the suffix *-um* (cf. § 150); e.g., *olital* 'to sound' - *olikkuntu* 'It will sound', *paaytal* 'to leap' - *Paayuntu* 'it will leap', *aatal* 'to become' - *aakuntu* 'it will become', *puuttal* 'to blossom' *-puukkuntu* 'it will blossom',*tuumkutal* 'to dance' - *tuumkuntu*',it will dance'. For instance: *kaanakkoozhi kavar-kuraloTu niirkkoozhik kuuppeyark kuntu (P, 395) 'A water foul will join its cry to the song of forest birds'; karumkooT Tiruppaip puuvuRaik kuntu (P, 384) 'The blossom will drop from black branches of the wild olive tree'.*

§ **153.** In Colloquial Tamil the 3rd person singular neuter is denoted by the suffixes *-tu, -um, -ccu* and zero.

The suffix *-tu* is used in forms of the present tense derived from the primary or the derivative stem by means of the zero tense suffix. It is joined to the stem by means of the increment *-u- ['i']; e.g., vartutal* 'to come' - *varutu 'it comes', pootal* 'to go' - *pookutu* 'it goes', *keeTTal* 'to hear' - *keekkutu* 'it hears', *iruttal* 'to be' - *irukkutu* 'it is'. For instance: *vattippeTTi irukkutaa? (RS, 90)* 'Have you got (lit. is there) matches?'; *kaTal olikkutu (BK, 275)* 'The sea is roaring'; *nenaiccaa aaRattaan maaTTeemkutu (JN, 6)* 'The very thought of it makes my blood boil (lit. it says, "I won't calm down")'.

The suffix *-tu* is also used in forms of the past tense derived by the tense suffixes *-(n)t-, -nhc-, -cc-;* e.g., *ceytal* 'to do' - *cenhcutu* 'it did', *paTittal* 'to read' - *paTiccutu* 'it read'.

The zero suffix is used optionally in the present tense of strong verbs formed from the derivative stem by means of a zero tense suffix (with euphonic *-u [-i]* being attached to the whole form); e.g., *iruttal* 'to be' - *irukku* 'it is', *kiTattal* 'to lie' - *kiTakku* 'it lies'. For instance: *niiyum naanum enna ceyyak kiTakku? (RS, 92)* 'What is left (lit. lies) us to do?'

The suffix *-ccu* is used in forms of the past tense with the tense suffix *-i-* and is joined to it directly; e.g., *collutal* 'to speak' - *colliccu* 'it spoke', *ooTutal* 'to run' - *ooTiccu* 'it ran'. In the verbs *aatal* 'to become', *pootal* 'to go' the tense suffix is assimilated by the personal suffix: *aaccu* 'it became', *poocu* 'it went'. For instance: *cari caappaaTu aaccaa? (RS, 23)* 'Well, is your dinner over?'

The suffix *-um* [-ïn] (before vowels -um [-m]) is used in forms of the future tense similarly to the suffix *-um* of the literary language (cf. § 150); e.g., *iruttal* 'to be' - *irukkum* 'it will be', *irukkumaa* 'will it be'.

In Colloquial Tamil hybrid forms may occur in which colloquial stems take literary suffixes; e.g., *kaaNpittal* 'to show' - *kaamikkiRatu* 'it shows'.

§ **154.** In substandard speech and dialects the suffixes *-(u)ccu / -(u)cci / -icci / -uttu / -ittu* may occur in the past tense. They are joined directly to the tense suffix or to the primary stem; e.g., *varutal* 'to come' - *vanticci* 'it came', *akappaTutal* 'to be caught' - *aapTucci* [a:pDïcci] 'it was caught', *viTutal* 'to leave' - *viTuttu* 'it left'. For instance: *mottam pattu mocal aapTucci (PU, 167)* 'All in all ten hares were (lit. was) caught'; *ava kaNNu veRi puTicca maatiri iruntuccu (PU, 167)* 'Her eyes looked (lit. was) wild'; *kuzhantai unnai ennaTaa paNNittu? (RJ, 225)* 'What harm did this child cause to you?'; *conta rikshaavaa! eppa vaamkittu? (JS, 16)* 'Your own rikshaw! When was it purchased?'

Pleonastic forms of the type *pooccutu* 'it went' in which the 3rd person singular neuter is expressed twice are also found; e.g., *ennaik kuuTa kiRistuvan aakkaNumnu mammaa colliccutu (JOM, 273)* 'Mamma said that they had to turn me into Christianity too'.

3rd Person Plural Neuter

§ **155.** In Literary Tamil the 3rd person plural neuter is denoted by the suffix *-a*. This suffix is used in forms of all the three tenses both in Modern and Classical Tamil.

In the present tense the suffix *-a* is used in forms derived by the tense suffix *-inR-* and is joined to it by means of the increment *-an-;* e.g., *ceytal* 'to do' *-ceykinRana* 'they do', *aTittal* 'to strike' - *aTikkinRana* 'they strike'. For instance : *cevvaay, putan mutaliya peNkaL nhaayiRRai vaTTamiTukinRana (B, 237)* 'The Mars, the Mercury and other planets surround the Sun as daughters'.

In the future tense the suffix *-a* is used in forms derived by the tense suffixes *-v- / -p(p)-* and is joined to them either by means of the increment *-an-* (commonly) or directly (in Classical Tamil rarely); e.g., *corital* 'to drop' - *coriv(an)a* 'they will drop down', *naTattal* 'to walk' *naTapp(an)a* 'they will walk'. For instance: *tuNipunii celakkaNTa vaaRRiTai yammarat taNicela vaaTiya vantaLir takaippana (KT, 3)* 'Tender withered shoots of a fading tree will stop you on seeing your decision to leave'; *niicellum kaanan takaippa celavu (KT, 3)* 'The jungle on your way will stop you'; *tool tuvaittampiR RuLaitoonRuva (P, 4)* 'The shields pierced by arrows will be covered with holes'.

In the past tense the suffix *-a* is used in forms derived by the tense suffixes *-t(t)-, -nt-, -i-*. It is joined to the first two of them either by means of the increment *-an-* (commonly) or directly (in Classical Tamil rarely) and to the last one, by means of the increment *-n-;* e.g., *ceytal* 'to do' - *ceyt(an)a* 'they did', *naTattal* 'to walk' - *naTant(an)a* 'they walked', *aTittal* 'to strike' - *aTitt(an)a* 'they struck', *toTamkutal* 'to begin' - *toTamkina* 'they began'. For instance: *mulaimukanh ceytana muLLeyi Rilamkina talaimuTi caanRa (A, 7)* 'Thy breasts were sharp, thy teeth glittered, thy hair was dressed'; *paRavaikaL tam ciRakukaLai aTittu aarpparittana (KP, 12)* 'The birds flapped their wings and made noise'; *puLLum uyarcinaik kuTampaik kuraR RooRRinavee poykaiyum pootukaN vizhittana (P, 397)* 'Birds raised their voices in their nests on high branches and lotuses in the lake opened their eyes'.

§ **156.** There are no forms of the 3rd person plural neuter in Colloquial Tamil and corresponding singular forms are generally used instead; e.g., *kaRuppum, veLLaiyum, niilamum, paccaiyumaa varicai varicaiyaa kaarkaL pooyiNTu irukku (Je, 93)* 'Black, white, blue, green cars are (lit. is) speeding along wave after wave'; *kuzhantaikaLLaam vaacallee viLaiyaaTik kiTTiruntatu (JUT, 290)* 'The children were (lit. was) playing at the gate'

Occasionally these forms take suffixes of the plural; e.g., *pakkattulee ... reNTu muuNu peNkaL caappiTaRatukaL (Je, 90)*, 'Nearby two or three women snatched a meal'; *kuzhantaikaL atu maatiri intac civalimkattaik kuuTa oru kallunnu nenaicciNTu irukkukaL (JJ, 36)* 'Similarly children take Siva's linga for a mere stone'; *atumkaLukku vayacu vantappaRam appaa jaatiyaa ammaa jaatiyaannu muTivu paNNikkiTumka (JOM, 261)* 'When they grow up, they will decide themselves which faith they chose'; *toNTai ulara ularak kattutuvaLee ellaam (JUT, 23)* 'They all shout themselves hoarse'.

Under the influence of Colloquial Tamil forms of the 3rd person singular neuter have come to be used in the sense of plural forms in Literary Tamil too; e.g., *ivvaaRu maccai aTaikiRatu kuzhantaikaL (PSA, 80)* 'This way the children reach the upper floor'; *avanuTaiya laapamakaL ellaam kuRaintukoNTee poom (BK, 230)* 'All his profits will be decreasing'; *carittiram paTittu veku naaTkaLaaki viTTatu (PPO, 114)* 'Many days have passed since he studied history'.

The practice of joining the plural suffix *-kaL* to forms of the 3rd person singular neuter in such cases has also become quite common in Literary Tamil; e.g., *ellaam poy peecaamal irukkac colkiRatukaL, ellaam tarmam ceyyac colkiRatukaL (JSP, 423)* 'They (= books) all teach not to tell lies, they all teach to be virtuous'; *aanaal kuzhantaikaL ellaam "maamaa, itee piLeeTTait tirumpavum vaimkoo, maamaa!" enRatukaL (NPPV, 150)* 'But all the children asked, "Put this record once more, uncle!" '; *atukaL ... ciRitu neeramaavatu cirikkumkaL (JSP, 269)* "They (= the children) will laugh a little'; *piRamkina keTumkaLyaavum (JC, 1535)* 'Everything which shines [with beauty] now will perish [one day]'.

IDIOMATIC USE OF INDICATIVE FORMS

§ **157.** Finite forms of the present, the future or the past tense are generally used to express actions which occur at

present, will occur in future or occurred in the past respectively. Forms of the future and the past tenses may equally express indefinite, accomplished or continuous actions; e.g., *naan ezhutuveen* 'I shall write', 'I shall have written' or 'I shall be writing', *nii ezhutinaay* 'you wrote', 'you have written' or 'you were writing'.

Forms of the future tense besides expressing future actions may frequently express habitual or recurrent actions in the present or in the past; e.g., *aukaara iRuvaay pannii rezhuttum uyirena mozhipa (TE, 8)* 'They call (lit. will call) twelve letters inclusive of *au* vowels'; *miraacutaarin oree peN aavaaLee avaL (PMT, 57)* 'She is (lit. will become) the landlord's only daughter'; *avan nanRaaka niintuvaan (RT, 138)* 'He could (lit. will) swim well'; *eppozhutum amkeetaan viLaiyaaTuvoom (RJ, 155)* 'It was there that we always used to (lit. will) play'; *naan vaarattukku muunRu naanku taTavai reyil pirayaaNam ceyveen (JP, 37)* 'Three or four times a week I used to (lit. will) go by train'.

Forms of the future tense when used in the sense of the past may also denote indefinite, probable or approximate judgements; e.g., *maNi panniraNTaavatu irukkum (Pa, 36)* 'The time probably was past eleven'.

Forms of the present tense in addition to present actions may frequently be used for expressing actions which are to take place in the immediate future; e.g., *unakku emkaL ulakattin putumaikaLai yellaam kaaTTukinReen (BK, 18)* 'I will show you all the wonders of our world'; *viimkuciRai viyalaruppam izhantuvaikutu mininaam (P, 17)* 'We shall lose for ever our fortress surrounded by high walls'; *vantiTaRaamka konhca neerattilee (JSP, 249)* 'He will come soon'; *nii tuNNiriyaa? (RS, 17)* Will you take some food?'

Forms of the past tense in addition to past actions may sometimes be used for expressing actions which are to take place in the future; e.g., *itu enna, iruntaaRpooliruntu inRu puRappaTTu viTTaay? (RT, 197)* 'Why are you leaving today quite unexpectedly?'; *anuvaa? aTa, itoo vantiTTeen (JUT, 227)* 'Anu [is here]? Well, I am coming'; *cari, kaNakkaaka oru maNi neerattil muTikkaNum. appuRam ezhutiniirkaLoo! (RN, 78)* 'Well, [your scribbling] must be finished in an hour's time precisely. Just try to write (lit. you wrote) after that!'

Forms of the past tense when used in the sense of the future are frequently used in conditional clauses; e.g., *naaLaikkee oru cikareT raajaa aakiviTTeenaanaal umkaLait tirumpik kuuTap paarkkamaaTTeen! (AN, 4)* 'If I become a cigarette king tomorrow, I wou't even look at you!'; *kuTittaayoo, aTiyooTu azhintupoovaay (R, 127)* 'If you drink, you will be completely lost'.

§ **158.** The 2nd person plural and the 3rd person plural epicene (in addition to their principal meanings) are widely used in Modern Tamil in the sense of honorific singular forms. Honorific forms of the 3rd person are used in cases when all participants of the conversation (or at least one of them) use honorific forms of the 2nd person in addressing the person they are talking about.

§ **159.** Forms of the future and the present tenses (in addition to their usual meanings) may occasionally be used in the imperative-optative sense; e.g., *varuvaayee mee naaLee! (J, 1.5.54, 3)* 'Do come, May-day!'; *nii un perumai izhantu taazhvuRRiruppatin kaaraNam enna colvaay. un makkaL paTum tunpamkaLait terivippaay. avaRRaip pookka naan ceyya veeNTuvatennavenRu kaTTaLaiyiTuvaay (KE, 165)* 'Tell me why you lost your glory and fell so low. Let me know the sorrows which are preying upon your people. Give me orders as to what is to be done to remove them'; *nii cukamaaka iruppaay kaNNee! (KVO, 387)* 'May you be happy, my darling!'; *vaazhttutinii vaazhti, vaazhti! (B, 74)* 'Glory to you! May you live long!'; *ennaic collunhcoR keeTTii (KT, 47)* 'Listen to what was said to me'; *kaikkaTiyil oru aTukkup pustakam illaamal pooTToo eTuttuk koLLukiRavarkaL ettanai peer enkiRiirkaL! (NPV), 96)* 'Please tell if there are many people who have their photo taken without a pile of books under their hand!'; *aatarikkat tiraNTezhuviir! (J, 1.5.54, 3)* 'Rise united to support [our demands]!'; *paTam paapamaa? (PSA, 39)* 'Let's see pictures [in the book], eh?'; *kaTavuL unnaik kaappaaRRuvaar (KS, 370)* 'May God protect you'.

§ **160.** In popular speech forms of the 3rd person singular neuter are frequently used in the sense of masculine, feminine or epicene forms for expressing unceremoniousness mixed with sympathy or aversion; e.g., *antap puLLaaNTanum appiTit taanee peecutu (JOM, 260)* 'That chap also says this'; *ammaa kuuppuTutuTaa, pootum viLaiyaaTinatu (JOM, 292)* 'Hey, your mother is calling you, stop playing'; *toraitaan tuNi kuTuttuk kaTTikkac colliccu. uTanee kaTTikkiccu. aanaa peeca maTTeennutu (JOM, 335)* 'It was Sahib who gave her a sari and told her to put it on. She put it on at once but refused to speak'; *caniyan viTiyaRatukkuLLee aarampicciTucci (JOM, 261)* 'This vixen started [railing] before dawn'; *janamkaL ellaam kaattukkinu nikkutu (JOM, 299)* 'All the people stand waiting'

A plural suffix is occasionally added to forms of the 3rd person singular neuter to render them epicene; e.g., *anta vuuTu kaTRa veelai ceyyitumkaLee, antak kuTTimka ennaa ennaa paaTTellaam paaTutumka teriyumaa? (JOM, 349)* 'Do you know what songs are sung by the wenches which are building this house?'

§ **161.** In Modern Tamil forms of the 3rd person singular masculine may (in addition to their usual meaning) be occasionally used for expressing the idefinite-personal meaning; e.g., *antac caatattukkaakat taan paTTaNattilee eekak kalavaramaam. peeparleekuuTap pooTTirukkaan (JCN, 51)* 'It seems that there are rice troubles in the city. They have even written [about them] in papers';*ataan veTTup pooTTaanee (JN, 5)* 'That's why they fired crackers'; *uurlee illaata aticayamaa ivamkataan kuTicciTTaamkaLaa? ellaarumtaan papLikkaa kuTikkiRaan! (JCN, 305)* 'Is it a wonder for this village that they have drunk? All drink publicly!

§ **162.** Forms of the 3rd person singular masculine followed by the word *pool(a)* 'similarly', 'like', 'as' are used without distinction of person, number or gender for denoting alleged actions which may not be actually performed; e.g., *nii aTikkiRaappool aTi, naan azhukiRaappool azhukiReen (NE, 112)* 'You feign beating (lit. beat as if you beat) and I shall feign crying (lit. I cry as if I cry)'; *alaarattil eetoo oru tappu irukkiRaaR pool irukkiRatu (NNU, 138)* 'It seems that something is wrong in the alarm-clock'; *manacee kuLirkiRaaR pooliruntatu (JUT, 6)* 'His very soul seemed to grow numb'; *ellaam viLaiyaaTTaa irukkaap poolirukku unakku (JUT, 244)* 'Everything is like a fun for you'.

§ **163.** In Classical Tamil many finite forms can be inflected for case and used as participial nouns (cf. § 216). In rare cases forms of the 3rd person can be used this way in the modern language too.

INDICATIVE MOOD

§ **164.** There are two numbers, singular and plural, in the imperative mood in Tamil.

Imperative Singular

§ **165.** In Literary Tamil the imperative singular is denoted by a zero suffix or the suffixes *-aay, -i.*

§ **166.** The imperative singular with the zero suffix is equal to the primary stem; e.g., *ceytal* 'to do' - *cey* 'do', *paTittal* 'to read' - *paTi* 'read'. In verbs with consonant-ending stems the imperative singular may take the euphonic vowel *-u* (which is obligatory after obstruent-ending stems and after short monosyllables ending in *-r, -zh, -v* and optional in other cases); e.g., *koTuttal* 'to give'- ***koTu, iruttal*** 'to be' *-iru* 'be', ***koLLutal*** 'to take' - *koL(Lu)* 'take', *collutal* 'to say' - *col(lu)* 'say'. For instance: *kiLampu! ooTu aaRRil vizhuntu caa! (R, 70)* 'Get up! Run quickly to the river and drown yourself!'; *tiRa katavai! (RS, 29)*, 'Open the door!'; *peNNee, maamkalya paakkiyattooTu neTunaaL vaazh (RMT, 31)* 'May you live long and happily, my girl'; *nii un kuzhantaip piraayattaip paRRic collu! (KS, 381)* 'Tell us about your childhood!'; *iravalark kiivoo ruNmaiyum kaaNini (P, 162)* 'Look, there are patrons who grant [presents] to those who seek them'; *ceyvana tiruntac cey (AC, 49)* 'Do well what is to be done'; *cenRii nii (KT, 93)* 'Please go (lit. going grant) away'.

The verbs *varutal* 'to come', *tarutal* 'to give' form the imperative singular in the following way: *vaa* 'come', *taa* 'give'. For instance: *cari,,iraNTu muzham mallikaippuut taa (JP, 12)* 'Well, give me a two cubit string of jasmine flowers'.

§ **167.** The imperative singular in *-aay* is formed by joining this suffix to the primary stem of the verb (by means of the increments *-v-*, *-y-* to vowel-ending stems); e.g., *paarttal* 'to look' - *paaray* 'look', keeTTal 'to hear' - *keeLaay* 'hear', *naTattal* 'to walk' -*naTavaay* 'walk', *paTittal* 'to read' - *paTiyaay* 'to read'. For instance: *teevan ennaań ceykeen peecaayee (T, 5, 81)* 'O God, do say, what shall I do'; *mayileeRum perumaaLai vaazhttaay nenhcee (U, 1)* 'O my heart, extoll great Vishnu mounted on the peacock'; *uTkaaNaay vaazhtalin uutiyam ennuNTaa (NA, 12)* 'Look [into things and tell] what is the use of living'; *kaavaay kanakak kunRee (T,4, 98)* 'O Mountain of Gold, save me'.

In the verbs *varutal* 'to come', *tarutal* 'to give' the stêm vowel is lengthened in this form; e.g., *vaaraayee mee naaLee! (J, 1.5.54, 1)* 'Do come, May-day!': *taaraay uTaiyaay aTiyeeRku un taaL iNai anpu (T,5,87)* 'My Lord, grant to me, Thy slave, love for Thy feet'.

Imperative forms in *-aay* are used both in Classical (predominantly) and Modern Tamil.

§ **168.** The imperative singular in *-i* is used occasionally in Classical Tamil. This suffix is joined to the primary stem of the verb; e.g., *vaazhtal* 'to live' - *vaazhi* 'live', *kaaNutal* 'to see' - *kaaNi* 'look', *uukkutal* 'to swing' - *uukki* 'do swing', *teeRutal* 'to believe' - *teeRi* 'believe'. For instance: *nanniirai vaazhi aniccamee (K,1111)* 'O lovely touch-me-not, may you flourish'; *teeRinii tiiyee naleenenRu (KT, 90)* 'Believe that I am no villain'.

§ **169.** In Colloquial Tamil the imperative singular is formed, as in Literary Tamil, by means of the zero suffix; e.g., *vishayattaik kamukkamaa vaccikka (RKa, 118)* 'Keep mum about it'.

Imperative Plural

§ 170. In Literary Tamil the imperative plural is denoted by the suffixes *-um(kaL), -umkooL, -iir(kaL), -min(iir), -minkaL, -aamoo*

§ **171.** The imperative plural in *-um(kaL)* is derived from the primary stem (the suffix being joined to vowel-ending stems by means of the increments *-v-, -y-);* e.g., *collutal* 'to say' - *collum(kaL)* 'say', *paarttal* 'to see' - *paarum(kaL)* 'look', *tiRattal* 'to open', - *tiRavum(kaL)* 'open', *paTittal* 'to read' - *paTiyum(kaL)* 'read'. For instance: *kaappi caappiTumee! (PV, 25)* 'Take some coffee!' *kooTTaik katavait tiRavumkaL (KS, 238)* 'Open the fortress gates'; *um ucitappaTi naTavum (RN, 101)* 'Act up to your mind'; *toNNuuRRu onpatu ruupaay ... cariyaa? paarttukkoLLum (PKa, 168)* 'Ninety-nine rupees ... Is it correct? Check up, sir'; *avarkaLiTam anpu kaaTTumkaL. utavi puriyumkaL (Am, 9)* 'Be kind to them. Help them.'

A number of verbs form imperative plurals irregularly, viz., *pootal* 'to go' - *poo(ku)m(kaL)* 'go', *varutal* 'to come' - *vaarum(kaL) / vam* 'come', *tarutal* 'to give', - *taarum(kaL) / tam* 'give', *kaattal* 'to protect' - *kaarum(kaL)* 'protect', *iital* 'to give' - *ii(yu)m* 'give'. For example: *ini imku arainimishamum niRkak kuuTaatu. poom (PAI, 157)* 'You should not stay here even for half a minute. Go'; *niirum enkuuTa vaarumee (PS, 43)* 'You also come with me'; *leninkiraaTu, taaskaNTu aakiya nakarkaLaik kaaNpoom vaarumkaL (BN, 52)* 'Let us go and see [the sights of] Leningrad and Tashkent'; *uTanee ellaavaRRaiyum veLiyee koNTu poomkaL (KS, 253)* 'Immediately take all this from here'; *ennooTun toozhimii relliirum vammellaam (CP, 29, 10)* 'My girl-friends, all of you come with me'; *punnaiyam kaanal pakalvan tiimee (A, 80)* 'Please come (lit. having come grant) at daylight to the mastwood grove'.

Imperative plurals in *-um(kaL)* are used both in Modern and Classical Tamil.

In Classical Tamill contracted forms of imperative plurals in *-um* may sometimes occur in which the vowel of the suffix is dropped; e.g., *uNm* (from *uNNum*) 'eat', *koNm* (from *koLLum*) 'take', *ceym* (from *ceyyum*) 'do', *cenm* (from *cellum*) 'go', *tinm* (from *tinnum*) 'eat', *tiirm* (from *tiirum*) 'finish'. For instance: *nanpon panmaNikkuvaiyoTum viraiik koNmena ... (P, 152)* 'When having mixed pure gold with precious stones [he] offered: "Take" ...'

Forms in *-umkooL* are only used in Classical Tamil too; e.g. *kariya koolai kaiyin kaNNee taarumkooL (Pu, 152)* 'Give [him] a black stick in hands'.

§ **172.** The imperative plural in *-iir(kaL)* is formed similarly to the imperative singular in *-aay* (cf. § 168); e.g., *keeTTal* 'to hear' - *keeLiir(kaL)* 'hear', *naTattal* 'to walk' - *naTaviir(kaL)* 'walk', *varutal* 'to come' - *vaariir(kaL)* 'come'. For instance: *keeLiir makkaLee! (BK, 74)* 'Listen, my children!'; *paarati naNparukku utava vaariir! (J, 1.5.54, 3)* 'Come to help a friend of Subrahmanya Bharati's!'; *oN tiRal yookikaLee peeraNi untiirkaL! (T, 46, 2)* 'O great and mighty yogis, lead forward your great army!'

In verbs with long open monosyllabic primary stems this suffix is joined to the derivative stem; e.g., *pattarkaaL cuuzhap pookiir! (T, 46, 2)* 'O devotees, come to surround [the Heavenly City]!'

Imperative plurals in *-iir(kaL)* are used both in Classical (commonly) and Modern (infrequently) Tamil.

§ **173.** Imperative plurals in *-min(iir) / -minkaL* are derived from the primary stem of the verb. Stems ending in vowels or *-y* join these suffixes directly, stems ending in the lateral sonants *-l, -L* join them either directly or by means of the increment *-u-*, other stems invariably join them by means of the increment *-u-*; e.g., *ceytal* 'to do' - *ceymin(iir) / ceyminkaL* 'do', *collutal* 'to speak' - *conmin / collumin* 'speak', *cellutal* 'to go' - *cenmin / cellumin* 'go', *koTuttal* 'to give' - *koTumin* 'give', *iital* 'to give' - *iimin* 'give', *aRaital* 'to strike' - *aRaimin* 'strike', *keeTTal* 'to hear' - *keeNmin* 'hear'. For instance: *nhaanavaaL eentumaiyar naatap paRai aRaimin! maanamaa eeRumaiyar mativeN kuTaikavinmin! aananiiR Rukkavacam aTaiyap pukuminkaL! (T, 46, 1)* '[He's] the Teacher handling sword of wisdom! Beat and blast His Nadam-Drum! [He's] the Teacher riding mighty bull! Hold aloft His bright Moon-Umbrella! Enter all inside the weighty armour made of holy ash!'; *vaanak kaTavuLaru maatavarum keTTiimin! (CP, 21, 40)* O celestial gods and saints, kindly listen (lit. having listened grant) [to me]'.

In verbs with long open monosyllabic primary stems these suffixes are joined either to the primary or to the derivative stem; e.g., *aatal* 'to become' - *aakumin* 'become', *pootal* 'to go' - *poomin* 'go'. For instance: *aRanhcey taruLuTaiyiir aakumin (NA, 7)* 'Performing deeds of virtue deserve (lit. become those who deserve) [God's] grace'; *paNTac ciRupoTi koNTu poomin (CP, 23, 89)* 'Take a small bale of goods and go'.

In the verbs *varutal* 'to come', *tarutal* 'to give' the final consonant of the stem is assimilated by this suffix: *vammin(kaL)* 'come', *tammin(kaL)* 'give'. For instance: *vaTuvakir annakaNNiir vamminkaL vantuTan paaTuminkaL (T, 9, 2)* 'Ye maids of eyes like sundered young mangoes, come and coming sing in chorus all'; *kool kaivalan tamin (P, 152)* 'Give a stick in hands'.

Imperative plurals in *-min(iir) / -minkaL* are used in Classical Tamil.

§ **174.** Imperative plurals in - *aamoo* have a hortative meaning of the 1st person plural inclusive. They are formed by means of joining the suffix *-aamoo* directly to the primary stem of the verb; e.g., *aaTutal* 'to dance', - *aaTaamoo* 'let us dance', *koTTutal* 'to beat' - *koTTaamoo* 'let us beat', *koytal* 'to pluck' *-koyyaamoo* 'let us pluck', For instance: *ananaTaiyiir pon uucal aaTaamoo (T, 16, 2)* 'O maids of swan-gait, let us move the golden swing'; *tirunaamam paaTi naam teLLeeNam koTTaamoo (T, 11, 1)* 'Let us sing His sacred name and let us clap our hands'; *pannakam paaTi naam puuvalli koyyaamoo! (T, 13, 17)* 'Let's sing [His] countless snakes and pluck the lily!'

Forms in -aamoo are used in Classical Tamil.

§ **175.** In Colloquial Tamil the imperative plural is denoted by suffix *-mka* [-ngE] (before vowels *-makaL* [-nggL]) which is joined to the primary stem of the verb either by means of the increment *-u-* [-ï] (to consonant-ending stems) or directly (in other cases); e.g., *tiRattal* 'to open' - *tiRamka* 'open', *tiRamkaLee* 'do open', *ceytal* 'to do' - *ceyyumka* 'do'. For instance: *vakkiilaiyaavaik keeLumka (JN, 8)* 'Ask a lawyer [about it]'.

In the verb *varutal* 'to come' the imperative plural *vaamka* 'come' is widely used besides the regular form *vaarumka* 'come'; e.g., *vaamka, aTa vaamkaLee (JN, 10)* 'Come here, hey, do come [quickly]'.

§ **176.** Forms of the imperative plural are frequently used as honorific forms of the imperative singular.

For particles used with imperative forms cf. §§ 263, 266, 267.

For other verbs capable of expressing the imperative meaning cf. § 159.

OPTATIVE MOOD

§ **177.** In Literary Tamil the optative mood is denoted by the suffixes *-aTTum, -ka.*

§ **178.** The optative suffix *-aTTum* is joined either to the primary stem (in weak verbs) or to the derivative stem (in strong verbs); e.g., *ceytal* 'to do' - *ceyyaTTum* 'let [one] do', *kaaNutal* 'to see' - *kaaNaTTum* 'let [one] see', *niRRal* 'to stop' - *niRkaTTum* 'let [one] stop', *iruttal* 'to be' - *irukkaTTum* 'let [one] be'.

In weak verbs with long open monosyllabic primary stems the suffix *-aTTum* is joined to the derivative stem; e.g., *aatal* 'to become' - *aakaTTum* 'let [one] become', *pootal* 'to go' *pookaTTum* 'let [one] go', *caatal* 'to die' - *caakaTTum* 'let [one] die'.

Forms of the optative mood distinguish neither person, nor number, nor gender. For instance: *eppaTiyaavatu ellaam nanRaaka muTiyaTTum (KS, 303)* 'Let everything end well somehow'; *avan puup pooTaTTum (JP, 14)* 'Let him bring flowers'; *naan inRaikku aaTaTTumaa? (KS, 276)* 'Shall I dance today?'; *ivan kaLLukkaTaiyilee caakaTTum! (R, 14)* 'Let him die in that pub!'; *naan connapaTi naTakkaTTum (JP, 14)* 'Let everything go as I say; *manitanukkaakaTTum piraaNikkaakaTTum naam anpuTan aataravaLittu nooyait tiirkka muyala veeNTum (R, 34)* 'Be it a man or be it an animal, we must treat him with care and try our best to cure him'.

The optative in *-aTTum* prevails in Modern Tamil.

§ **179.** The optative suffix *-ka* is joined either to the primary stem (in weak verbs) or to the derivative stem (in strong verbs);

e.g., *ceytal* 'to do' - *ceyka* 'let [one] do', *varutal* 'to come' - *varuka* 'let [one] come', *vellutal* 'to conquer' - *vel(lu)ka* 'let [one] conquer', *ennutal* 'to say' - *enka* 'let [one] say', *naTattal* 'to walk' - *naTakkuka* 'let [one] walk', *iital* 'to give' - *iika* 'let [one] give'. For instance: *colluka collin payanuTaiya (K, 200)* 'Let him say if he says what is useful'; *ippootu katai naTakkuka (BK, 115)* 'Let this story be related (lit. walk) now'; *taruka nin paatam (T, 5, 68)* 'Do grant Thy foot'; *tamizh makkaL kuRRukara mozhikaLai uccarikku maaRRai uRRu nookkuka (S, 71)* 'Let's examine how Tamilians pronounce words with ultrashort *-u*'; *vantiika entai (NT, 221)* 'Do come (lit. coming grant), my father'; *vaazhka intiyacooviyat uRavu! oomkuka ulaka camaataanam! (J, 7.11.54, 1)* 'Long live Indo-Soviet friendship! May the world peace be strengthened!'

In weak verbs with long open monosyllabic primary stems the suffix *-ka* is joined to the derivative stem; e.g., *pootal* 'to go' - *pookuka* 'let [one] go', *aatal* 'to become' - *aakuka* 'let [one] become'. For instance: *unakku ellaa mamkaLamum uNTaakuka! (R, 51)* 'May all earthly blessings be with you!'

The optative form in *-ka* is mostly used in Classical Tamil, though it is frequently found in Modern Tamil too.

§ **180.** In Colloquial Tamil the optative mood is denoted by the suffix *-aTTum* [-ATTiⁿ] (before vowels [-ATTim]) which is used similarly to the suffix *-aTTum* in Literary Tamil; e.g., *varaTTumammaa (JN, 13)* 'Well, shall I (lit. let me) come [later], mother?'

§ **181.** For other forms capable of expressing the optative meaning cf. § 159.

NONFINITE FORMS

PARTICIPLES

§ **182.** There are present, future and past participles in the positive form of the verb. A peculiar feature of Tamil participles is that they are destitute of any distinction between active and passive.

§ **183.** In Literary Tamil participles of the present and the past tenses are derived by the suffix *-a* joined to the tense marker.

In present participles the suffix *-a* is used in forms with the tense suffix *-i(n)R-* and is joined directly to it; e.g., *ceytal* 'to do' - *ceyki(n)Ra* 'which do(es)', 'doing', *paTittal* 'to read' - *paTikki(n)Ra* 'which read(s)', 'reading'. Participles with the tense suffix *-inR-* are for the most part used in Classical Tamil, whereas participles with the tense suffix *-iR-* are mostly used in Modern Tamil.

'In past participles the suffix *-a* is used in forms with the tense suffixes *-t(t)-*, *-nt-*, *-(ii)i-* and is joined to the first two of them directly, to the suffix *-i-*, by means of the increment *-n-* or *-y-*, and to the suffix *-iii-*, by means of the increment *-y-;* e.g., *ceytal* 'to do' - *ceyta* 'which did', 'done', *aRital* 'to know' - *aRinta* 'which knew', 'known', *paTittal* 'to read' - *paTitta* 'which read', 'read', *toTamkutal* 'to begin' - *toTamkiya / toTamkina* 'which began', 'begun', *cellutal* 'to go' - *cenRa / celiiiya* 'which went', 'gone'. The verbs which deviate from the general rule in forming the past tense retain their peculiarities in forming past participles too; e.g., *aatal* 'to become' - *aa(ki)ya / aana* 'which became', *pootal* 'to go' - *poona / pooya* 'which went', 'gone', *collutal* 'to speak' - *conna / colliya / collina* 'which spoke', 'spoken'.

§ **184.** Future participles are formed by means of the suffixes *-um / -untu* joined to the primary or the derivative stem (with a zero tense suffix) and do not differ in form from the future tense 3rd person singular neuter (cf. §§ 150, 152); e.g., *varutal* 'to come' - *var(uk)um / varukuntu* 'which will come', *olittal* 'to sound' - *olikkum / olikkuntu* 'which will sound'. In Classical Tamil participles in *-um* may occasionally lose the vowel of the suffix; e.g., *kuurtal* 'to be sharp' - *kuurm (P, 195)* 'which will become sharp', *kuuvutal* 'to call' - *kuum (T, 18, 10)* 'which will call', *ulaavutal* 'to move' - *ulaa(a)m (PG, 2, 3, 99; 1, 45, 88)* 'which will move'.

Participles in *-um* are used both in Modern and Classical Tamil. Participles in *-untu* are used in Classical Tamil.

Besides, in Classical Tamil future participles in *-a* are found in which the suffix *-a* is joined by means of the increment *-(u)n-* [-(u)n-] either to the primary stem (in most weak verbs) or to the derivative stem (in all strong verbs and in some weak verbs) with the future tense denoted by zero; e.g., *takutal* 'to be fit' - *takuna* 'which will fit', *poRuttal* 'to bear' - *poRukkuna* 'which will bear'. For instance: *anhcuvarat takuna kaanam niinti... (A, 63)* 'Passing through a jungle that fills one with fear (lit. which is fit for fear to come)...'

In weak verbs with long open monosyllabic primary stems the suffix *-a* is joined to the derivative stem; e.g., *iital* 'to give', 'to grant' - *iikuna* 'which will give'.

§ **185.** In Colloquial Tamil present and past participles are formed (as in Literary Tamil) by means of the suffix *-a* [-E] joined to the tense suffix; e.g., *ooTaRa* [o:R'rE] 'which run(s)', *ooTina* [o:DNE] 'which ran', *paarttal* 'to see' - *paakkiRa* [pa:krE] / *paakka* [pa:kkE] 'which see(s)', *paatta* 'which saw', 'seen', *paTittal* 'to read' - *paTikkaRa [pAR'ıkrE] / paTikka [pAR'ıkkR] 'which read(s)', paTicca* 'which read', 'read', *varutal* 'to come' - *varRa* [vArrE] 'which come(s)', *vanta* 'which came'.

Participles of the future tense are not much used in Colloquial Tamil. Whenever they are used, they do not differ in form from future participles found in Literary Tamil.

§ **186.** In Tamil the participle is invariably used as an attribute to a nominal form. Activity-passivity of the action denoted by the participle and subject-object relations expressed in it are conveyed in the following way:

A. The word which denotes the agent of the action expressed by the participle may be used in any case provided this word is qualified by the participle. The meaning of the participle is active in such constructions; e.g., *ivvitam uNTaana meeka maNTalattinaal eeRpaTum viLaivukaL enna? (J, 1.5.54, 9)* 'What may be the effects of (lit. which will arise from) the cloud which appeared in such a way?'; *maaTikku vanta enakku itu enna cootanai (VS, 121)* 'What a nuisance it was for me who

came upstairs [to take a rest]'; *vayiRRukkuc cooRita veeNTum imku vaazhum manitarukkellaam (B, 178)* 'It is necessary to provide all people who live here with food'; *vaaraayee varaveeRpoom varukumanta meenaaLai! (J, 1.5.54, 3)* 'Come let us greet the coming (lit. which will come) May-day!'

B. The word which denotes the agent of the action expressed by the participle is mostly used in the nominative provided it is not qualified by the participle. In this case,

(a) Participles of transitive verbs express passive meaning; e.g., *taay conna collait taTTaatee! (B, 174)* 'Don't mock at words spoken by [your] mother!'; *naan mutalil niccayam paNNina paatai vazhiyaakac cenReen (PS, 39)* 'I went by the way determined by me earlier';

(b) Participles of intransitive verbs denote actions which have the word they qualify for an oblique object; e.g., *kallaana akalikai raamanuTaiya tiruvaTi sparicattaal uyirum uNarcciyum peRRu ezhunta kataiyaip paTittirukkiRoom (ATP, 98)* 'We have read how stonified Akalya came to life when Rama's holy foot touched her'; *visham kalanta paalait tayaarittuk koTukkiRaaL (C-2, 44)* 'She prepared milk mixed with poision'; *ciRiya miinaip periya miin vizhumki vizhumki meenmeelum paruttu vaLarum koTumai, palarai eemaaRRic cilar munneeRum koTumai, oruvar pacittu vaaTa maRRoruvar pucittu viimkum koTumai mutaliyavai camutaaya vaazhkkaiyai inRu paRRi alaikkum nooykaL (VNP, 31)* 'The injustice of a large fish growing fatter and larger by devouring small ones, the injustice of the few getting on in life by deceiving the many, the injustice of one man gormandizing and growing stout while another one suffers from starvation and so on - such are the diseases which affect social life today'; *taan ninRa iTattiliruntu koNTee avaLiTam takarak kuvaLaiyai niiTTinaaL (Am, 8)* 'Staying in the place where she stood, the beggar stretched out her tinbox'; *niiyee punaimaaN mariiiya ampu teritiyee (KT, 7)* 'You select the best (lit. with which excellence has joined) arrow'.

(c) In participial phrases expressing physical possibility the word which denotes the agent of action is used in the instrumental case; e.g., *avar avviirarukkut tammaal ceyyak kuuTiya utaviyaic ceytaar (MV, 51)* 'He rendered all feasible (lit. which could be done by him) assistance to that hero.'

C. Occasionally the agent of action in some participial phrases may be omitted and is to be identified from the context; e.g., *eeRappoona rayil vaNTiyil iTam kiTaittatu poolavum aanantap-paTTeen (NE, 162)* 'I was glad as a vacant seat seemed to be available in the coach [I] was going to get in'; *avaLooTu pazhakina oru varushattil intac campavam naTaipeRRatu (JPa, 6)* 'This incident occurred a year after [I] got acquainted with her'; *avarkaLai laa kaaleejil paartta nhaapakam irukkiRatu (KB, 5)* '[I] remember that [I] have met them in Law College'; *utavi ceyyum eNNam maRupaTiyum meeloomki ninRatu (Am, 10)* 'A thought came [to me] again as to the help [I] may do (lit.will be done) for her'.

D. Sometimes the absent agent of action in similar participial phrases may be abstract or indefinitely thought of and cannot be identified; e.g., *talaimayir veTTum saluun (Am, 4)* 'hairdressing saloon' [lit. 'saloon in which people have their hair cut' (but not 'the saloon which cuts hair'!)]; *piRanta naaL (F, 710)* 'birthday' [lit. 'the day on which someone was born' (but not 'the day which was born'!)]. For instance: *taayanpu enpatu kaacu koTuttu vaamka muTinta poruLaa? (V, 166)* 'Is the mother's love something that can be bought for money?'; *intap pommaiyai araciyal vaazhvil pukuttiya perumai amerikka carkkaaruTaiyataakum (J, 1.5.54,6)* 'The "honour" of having introduced this puppet into political life belongs to the American administration'; *itu viLaiyaTaRa camayamillai (RJ, 61)* 'This is not the time for playing'; *ataic conna urimaiyaiyum kuzhantaittanmaiyaiyum kaNTu cemkammaavukku oru kaNam cilirttup pooyiRRu (JUT, 240)* 'The ease and childishness with which this was said enraptured Sengamma for a moment'.

VERBAL PARTICIPLES

§ 187. Verbal participles can denote actions either antecedent to or simultaneous with the action of the finite verb. Some forms of verbal participles found in Classical Tamil can even denote actions subsequent to the action of the finite verb.

As a rule, verbal participles are active in meaning.

In Literary Tamil verbal participles are derived by means of a zero suffix or the suffixes *-aa, -uu, -pu.*

§ 188. The zero suffix of the verbal participle is joined to the suffix of the past tense, forms in *-t(t)-, -nt-* taking the euphonic vowel *-u* [-i]. For instance: *ceytal* 'to do' - *ceytu* 'having done', 'doing', *koLLutal* 'to take' - *koNTu* 'having taken', 'taking', *kollutal* 'to kill' - *konRu* 'having killed', 'killing', *viTutal* 'to leave' - *viTTu* 'having left', 'leaving', *pukutal* 'to enter' - *pukku* 'having entered', 'entering', *uNNutal* 'to eat' - *uNTu* 'having eaten', 'eating', *ennutal* 'to say' - *enRu* 'having said', 'saying', *keeTTal* 'to hear' - *keeTTu* 'having heard', 'hearing', *kaRRal* 'to study' - *kaRRu* 'having studied', 'studying', *aRital* 'to know' - *aRintu* 'having known', 'knowing', *paTittal* 'to read' - *paTittu* 'having read', 'reading', *collutal* 'to speak' - *colli* 'having spoken', 'speaking', *uTuttal* 'to put on' - *uTiii* 'having put on', 'putting on', *azhittal* 'to destroy' - *azhiii* 'having destroyed', 'destroying', *oruvutal* 'to abandon' - *oriii* 'having abandoned', 'abandoning', *uraittal* 'to say' - *uraii* 'having said', 'saying'.

In the verbs *pootal* 'to do', *aatal* 'to become', *tarutal* 'to give', *kuuvutal* 'to shout', *tuuvutal* 'to scatter', 'to strew' this form of the verbal participle is derived in the following way: *pooy / pooki* 'having gone', 'going', *aa(y) / aaki* 'having become', 'becoming', *tantu / taay* 'having given', 'giving', *kuuvi / kuuy* 'shouting', 'having shouted', *tuuvi / tuuy* 'having scattered', 'scattering'.

Verbal participles of this type are for the most part used both in Modern and Classical Tamil. Verbal participles in *-(i)ii* are used in Classical Tamil.

In Classical Tamil verbs with disyllabic primary stems in *-av* in addition to common verbal participles in *-i* have optional forms of the verbal particile in *-aa(a)y;* e.g., *vinavutal* 'to inquire' - *vinavi / vinaa(a)y* 'having inquired', *ulavutal* 'to move about' - *ulavi / ulaa(a)y* 'having moved about', *naTavutal* 'to conduct' - *naTavi / naTaa(a)y*, 'having conducted'.

§ 189. The suffixes *-aa, -uu* are joined directly to the primary stem of the verb; e.g., *ceytal* 'to do' - *ceyyaa / ceyuu 'having done', 'doing', teeTutal* 'to seek' - *teeTaa / teeTu* having sought', 'seeking', *uNNutal* 'to eat' - *uNNaa / uNNuu* 'having eaten', 'eating'.

Verbal participles of this type are used in Classical Tamil; e.g., *kallaak kazhippar talaiyaayaar (NA, 366)* 'Prominent men spend [their time] in studies'; *uyiraa eemaan piNaiyin varuntineen (NT, 61)* 'I suffered more than a stricken deer breathing its last'; *paTumakan kiTakkai kaaNuuu iinRa nhaanRinum perituvan tanaLee (P, 278)* 'Seeing her son lying killed [as a hero], she was happier than on the day of his birth'.

§ 190. The suffix *-pu* is joined either to the primary stem (commonly) or to the derivative stem (infrequently), the increment *-u-* being inserted after obstruent-ending stems; e.g., *ceytal* 'to do' - *ceypu* 'having done', 'doing', *uNNutal* 'to eat' - *uN(ku)pu* 'having eaten', 'eating', *piNittal* 'to bind' - *piNipu* 'having bound', 'binding', *teeTutal* 'to seek' - *teeTupu* 'having sought', 'seeking', *varutal* 'to come' - *varupu* 'having come', 'coming', *cintutal* 'to spill' - *cintupu* 'having spilt', 'spilling', *eeRutal* 'to ascend' -*eeRupu* 'having ascended', 'ascending', *nekizhtal* 'to become loose' - *nekizhpu* 'having become loose', 'becoming loose', *terital* 'to be known' - *teripu* 'having been known', 'being known', *kaaytal* 'to be hot' - *kaaypu* 'having been hot', 'being hot'.

Verbal participles of this type are used in Classical Tamil; e.g., *kaTaluur pezhutarum nhaayi Ranaiyai (P, 59)* 'Thou art similar to the Sun slowly (lit. crawling) ascending from the sea'; *iRaiyee relvaLai nekizhpoo Tummee (Ai, 20)* 'Having become loose, the bracelet, glittering on the wrist, will fall [from the arm]'.

§ 191. There are verbal participles in classical Tamil which are formed by means of the zero suffix from the derivative stem; e.g., *kaaNutal* 'to see' - *kaaNku* 'having seen', 'seeing', *vaLarttal* 'to rear' - *vaLarkku* 'having reared', 'rearing'. For instance: *en paTTimaiyum kaaNkuRuvaay nii (CP, 21, 38)* 'Thou wilt see (lit. seeing wilt feel) whether I tell lies'; *iinRa kuzhavi yeTuttu vaLarkkuRuuum caanRooru muNTukol? (CP, 19, 55-56)* 'Are there noble people [here] who love and foster (lit. fostering love) their children?'

Verbal participles of this type may denote not only actions antecedent to or simultaneous with the action of the finite verb but also actions subsequent to it (which renders them semantically close to supines); e.g., *iimkuk kaaNku vantanen yaanee (PTP, 88)* 'I have come here in order to see [you]'

Occasionally such verbal participles are formed from the derivative stem with the present tense suffix *-inR-* attached; e.g., *uNNutal* 'to eat' - *uNkinRu* 'eating', *meeyttal* 'to graze' - *meeykkinRu* 'grazing'. Verbal participles of this type denote action simultaneous to that of the finite verb; e.g., *viti vaaykkinRu kaappaar aar? (TVM, 5, 1, 1)* 'Who will rescue [one] from fate (lit. when fate comes true)?'

§ 192. In Colloquial Tamil only verbal participles with the zero suffix are used: e.g., *ceytal* 'to do' - *cenhcu* 'having done', 'doing', *piTittal* 'to seize' - *piTiccu* 'having seized', 'seizing', *koLLutal* 'to take' - *kiTTu* 'having taken', 'taking', *pootal* 'to go' - *pooyi* 'having gone', 'going', *aatal* 'to become' - *aa(yi)* 'having become', 'becoming', *paarttal* 'to see' - *paattu* 'having seen', 'seeing', *maRattal* 'to forget' - *maRantu* 'having forgotten'.

§ 193. Verbal participles are very widely used in Tamil. In simple sentence only one verb is commonly found in finite form, all other generally taking nonfinite forms, including that of verbal participle; e.g., *oru naaL avan nittirai ceyyumpootu etirikaL araNmanai veelaikkaararilee cilarai vacamaakki uLLee nuzhaintu avan kaalkaLaik kaTTi eTuttukkoNTupooy, camiipattilirunta malaiccaralil oru kukaikkuLLee pooTTu veLiyee vara muTiyaatapaTi oru paaRaiyaal muuTi vaittuviTTaarkaL (BK, 254)* 'One day, when he was sleeping, his enemies, having won over some of the palace servants, penetrated inside and, having tied up his feet, lifted him, took him away into a cave on the slope of a nearby mountain, left him there, having closed the entrance with a rock to prevent him from coming out'; *naTappana naTaaayk kiTappana kiTaaay niRpana niRiiic corRpatam kaTanta tolloon uLLattu uNarcciyiR koLLavum paTaaan (T, 3, 109-111)* 'Moving those which can move, laying down those which can lie, steadying those which can stand, He is the ancient one who is beyond the powers of word, nor can He be apprehended by the powers of mind'.

In case the verbal participle is used to express a prolonged, an alternating or a recurrent action, it is generally reduplicated; e.g., *naaraayaNan tayamkit tayamki ninRaan (JP, 12)* 'Narayanan stopped in hesitation'; *avaL tanimaiyaaka irukkumpozhutu vimmi vimmi yazhutaaL (PU, 101)* 'Whenever she was left alone, she would weep sobbing again and again'; *cemkamalam ennaiyum avanaiyum maaRi maaRip paarttaaL (JP, 10)* 'Sengamalam was looking now at me, now at him'; *paatai viLaintu viLaintu putarkaLukkuL maRaintu cenRu paaRaikaLai aTaintatu (PU, 236)* 'The path wound from one side to another, disappeared in the bushes and then led further to the very rocks'; *kaal onRuceerntaal kuuTa atu noNTi noNTittaan naTakkum (RT, 74)* 'Even if its leg knits well, it (= the sheep) will walk limping'.

Occasionally verbal participles of transitive verbs may denote passive actions; e.g., *vaazhkkaip paatai paTTaNattu rastaa maatiri taar pooTTu 'jam'menRu irukka veeNTum (VS, 61)* 'The path of life must be smooth as an asphalt road (lit. being covered with asphalt) in the city'; *uNavellaam tayaarittu varicaiyaaka eTuttu aTukki iruntatu (PKa, 90)* 'All the food was (lit. being) prepared and served'.

§ 194. Absolute verbal participle constructions are quite common in Tamil. Most frequently they are used when verbal participle phrases indicate the moment in which the action of the finite verb began or a period of time prior to it: e.g., *naan naTanam aaTi vekukaalam aakiviTTatee (KS, 276)* 'Much time has passed since I danced last'; *tarmalimkattin mutal taram iRantu patinaintu varushamkaL aakiviTTana (AN, 6)* 'Fifteen years have passed after Dharmalingam's first wife died'; *aastamittu oru naazhikaikkup piRaku kaanhcik kooTTaiyin teRku vaacalai aTaintaarkaL (KS, 490)* 'Within half an hour after the sun set, they reached the southern gates of Kanji'.

Absolute verbal participle constructions are also frequently used when close temporal or causal relation between the actions of the verbal participle and the finite verb is stressed in sentence; e.g., *paaTam muTintu elloorum veLiyee vantaarkaL (AN, 21)* 'The lesson was over and everybody came out'; *cuvar iTintu, kaRkaL polapolavenRu utirntana (PU, 152)* 'The wall collapsed and stones noisily rained down in quick succession'; *teruvil*

cenRa mooTTaarin cakkaram eeRi atu cettatu (V, 179) 'In the street a car ran over it (= the kitten) and it died'; *unatu kaTitam kiTaittu makizhnteen (Vai, 16)* 'I was happy to receive your letter'; *inta vivaram ellaam cinnatturaiyee collittaan namakkut teriyum (SM, 2)* 'We know all these details from Chinnadurai'; *paanhcaali cirittuttaan paaratappoor vantatu (KS, 367)* 'The Bharata war commenced owing to Draupadi's laughter'; *cimkam tuukam keTTu vizhittatu (MV, 8)* 'The lion's sleep was broken and it woke up'.

Absolute verbal participle constructions are used as well when mental emotions or prolonged actions are described, when verbs of perception or speaking are employed and in some other cases admitted by the idiom; e.g., *een ippaTi manam uTaintu peecukiRiirkaL! (RA, 131)* 'Why do you speak so despairingly (lit. your mind breaking)!'; *poon peeci muTintatu (RKT, 29)* 'The phone talk was over'; *en maamaa tannaippaRRip peeci naan keeTTatillai (SAT, 3)* 'I have never heard my uncle speak about himself'; *itellaam paarttu muTiyaatu (RJ, 231)* 'One can't look after it'; *raattiri onpatu maNikkukkuuTa kaakkaa katti naan keeTTirukkeen (Je, 263)* 'I have heard a crow caw even at nine o'clock at night'; *appaa azhutu camkaran paarttatee illai (JJ, 15)* 'Sankaran has never seen his father weep'; *avamkakiTTa irainhcoo, ataTTiyoo avar peecip paarttatillai naan (JSP, 427)* 'I have never seen him scold or reprove her'.

§ 195. A special type of the absolute verbal participle construction is to be found in sentences with the nominal predicate; e.g., *avarkaLai niRuttaamaRpoonaal niimkaLum naanum kaiyil vaaL piTittu enna payan? (KS, 426)* 'What is the use of our holding swords if we don't stop them?'; *naan vazhi tavaRiviTak kuuTiyavanallan: ciRu piraayam mutalee ippakutikaLil alaintu pazhakkam (PK, 97)* 'I can't lose my way: I got used to wander in these parts from my early childhood'; *tamizhukkum amutenRu peer! (BDK, 1, 89)* 'Ambrosia is a [real] name for Tamil!'; *aRan azhiii allavai ceytalin tiitee puRan azhiiip poyttu nakai (K, 182)* 'To smile deceitfully after having reviled [someone] behind [his] back is a greater evil than the commission of sin and the destruction of virtue'.

§ 196. For verbal participles used with particles cf. § 257

INFINITIVES

§ 197. The infinitive in Tamil is an invariable nonfinite form of the verb void of tense, person, number or gender distinctions.

In Literary Tamil the infinitive is formed by means of the suffix *-a* which is joined either to the primary stem (in weak verbs) or to the derivative stem (in strong verbs), the increments *-y-*, *-v-* being inserted after vowel-ending stems; e.g., *ceytal* 'to do' - *cey(y)a, aRital* 'to know' - *aRiya, kaaNutal* 'to see' - *kaaNa, ennutal* 'to say' - *en(n)a, keeTTal* 'to hear' - *keeTka, niRRal* 'to stop' - *niRka, iruttal* 'to be' - *irukka.*

In the verbs *caatal* 'to die', *nootal* 'to ache', *veetal* 'to burn' the suffix of the infinitive may be joined to either stem: *caava / caaka, noova / nooka, veeva / veeka.* In the verbs *aatal* 'to become', *pootal* 'to go' this suffix is joined to the derivative stem: *aaka, pooka.*

In Classical Tamil the suffix of the infinitive may optionally be joined to the suffix of the future tense; e.g., *naTattal* 'to walk' - *naTakka / naTappa, maRattal* 'to forget' - *maRakka / maRappa, puutal* 'to blossom' - *puukka / puuppa, ceytal* 'to do' - *cey(y)a / ceykupa, tuNital* 'to decide' - *tuNiya / tuNikupa.*

§ 198. In Colloquial Tamil the suffix of the infinitive is *-a* [-E]; e.g., *ceytal* 'to do' - *ceyya, tinnutal* 'to eat' - *tinka / timka, keeTTal* 'to hear' - *keekka, paarttal* 'to see' - *paakka.*

§ 199. The infinitive is used in various grammatical functions:

A. The infinitive as subject; e.g., *eemaaRRattooTu raakavan tirumpuvataik kaaNa vaacuvukkut tarmacamkaTamaaka iruntatu (AN, 126)* 'It was unbearable for Vasu to see Raghavan return disappointed'; *avanukkuc cariyaaka aaTa varavillai (JOM, 263)* 'He could not dance well'.

B. The infinitive as simple predicate:

(a) In interrogative sentences; e.g., *naan ippa kaacukku emkee pooka? (PMP, 18)* 'Where shall I go for money now?'; *unnai*

en kaiyaal konRa pin naan uyir vaazhavaa? (JSD, 146) 'How can I live after I killed you with my own hands?'; *caami umkaLukkup paramacivam enRu peer koTukkavaa? ammaiyappap piLLai enRu kuuppiTavaa? (PKa, 177)* 'Shall I call you Paramasivam or Ammaiyappa Pillai?'; *eetaavatu caappiTa eTuttu vaikkavaa? (Je, 335)* 'Shall I fetch something to eat?'

(b) In exclamatory sentences with the imperative-optative modality; e.g., *avan talaiyilee iTi vizha! (KP, 37)* 'May a thunderbolt strike him on the head!'; *niiyum un kuramkum naacamaayp pooka! (R, 11)* 'May you be lost together with your monkey!'

The particle *um* 'and' added to the infinitive makes the imperative meaning milder; e.g., *iTatu pakkam pookavum (NMP, 61)* 'Keep to the left' ; *nii emkiruntaalum uTanee viiTu vantu ceeravum. illaiyenRaal nii irukkum iTattaiyaavatu terivikkavum (J, 16.12.73, 9)* 'Wherever you are, return home immediately. Or at least let us know your present whereabouts'.

C. The infinitive as part of a compound verbal predicate; e.g., *kuzhantai azha aarampittatu (R, 189)* 'The child began to weep'; *kuuccalum. vacavukaLum, kuukkuralum keeTkat toTamkina (RS, 110)* 'The noise, curses and outcries came to be heard'; *naan inRiravu viratamirukkap pookiReen (BK, 258)* 'I am going to fast tonight'; *ampiyai eppaTiyaavatu taNTanai peRac ceyya veeNTum (PKa, 27)* 'It is necessary to get Ambi punished somehow'; *kirushNamuurtti inta varusham pi.ee. pariiTcaikkuc cella irukkiRaan (PKa, 20)* 'This year Krishnamurti is to go for his B.A. examinations'.

D. The infinitive (commonly in absolute construction) as object; e.g., *oor azhakiya peN avanetiree niRkak kaNTaan (Vai, 116)* 'He saw a beautiful girl stand before him'; *paTippinaal manitarkaL keTTup pookiRaarkaLenRu niimkaL collattaan keeTkiReen (JP, 41)* 'I hear you say that education spoils people'.

E. The infinitive as attribute; e.g., *avarkaLukku uNavum tamka iTamum avaL koTuttaaL (Vai, 105)* 'She provided them with room (lit. place to stay) and board'; *paatam mRaiya ariya paTTuc ciRRaaTai onRai enakku uTuttuviTTarkaL (RN, 4)* 'They dressed my in a costly silk skirt reaching (lit. to hide) my heels'; *kizhavikku avaLuTaiya naaTTilee vaazha urimai illai* (Am, 5) 'This old woman is deprived of the right to live in her own country'.

F. The infinitive (frequently in absolute construction) as an adverbial modifier of purpose; e.g., *nii tavaRutal ceyyavee piRantavan (C-2, 42)* 'You are born to commit errors'; *naan oru perumuuccu viTTapaTi ooTineen - en laTciyattai nookki - ataavatu kiyuu varicaiyil iTam peRa, ezhumpuur paarkkukkuc cella (Am, 5)* 'With a heavy sigh I ran to my goal, i.e., to occupy my place in the queue and get quickly to Egmore Park'; *niir aaTamparamaaka tiipaavaLi koNTaaTa ennaal aTvaans koTukka muTiyaatu (VKK, 28)* 'I can't pay you in advance just to let you celebrate Dipavali magnificently'; *iittoo nentai yicai tanataaka (P, 386)* 'Our lord has become a patron of art in order to win fame'.

G. The infinitive (in absolute construction) as an adverbial modifier of cause; e.g., *civakaamiyin peyar kaatil vizhavee naan cuvar ooramaay ninRu keeTTeen (KS, 301)* 'As my ears caught Sivakami's name, I flattened myself against the wall and listened'; *onRu kulaikkavee ellaa naaykaLum kulaikkat toTamkina (R, 25)* 'As one dog barked, all the dogs started barking too'; *mooppak kuzhaiyum aniccam mukantirintu nookkak kuzhaiyum viruntu (K, 90)* 'As the touch-me-not flower fades in smelling, so fades the guest when the host's face is turned away'; *paarppaan piRappozhukkam kunRak keTum (K, 134)* 'A Brahman's high birth will be destroyed if he fails in propriety of conduct'.

H. The infinitive (frequently in absolute construction) as an adverbial modifier of manner; e.g., *cemkooTan avaruTaiya vaarttaikaLai manataara nampinaan (RT, 23)* 'With all his heart Sengodan believed in that man's words'; *curukkap poovoom* (PV, 26) 'Let's go quickly'; *muttu ennai eeRa iRamkap paarttaan (JP, 100)* 'Muttu eyed me from head to foot'; *viiTu atirak katavaic caattikkoNTu pooyviTTaar (PU, 58)* 'He went out slamming the door so that the house trembled'.

A variety of this case is an absolute infinitive construction denoting concomitant circumstances; e.g., *kaNNil niir malka aaptaa oru nauRkaaliyin miitu amarntiruntaaL (RT, 159)* 'With eyes full of tears Apta sat down on a chair'; *iniya uLavaaka innaata kuuRal kani iruppak kaaykavarn taRRu (K, 100)* 'To say disagreeable things when agreeable are at hand is like eating unripe fruit when there is ripe'.

The infinitive is reduplicated when prolonged, recurrent or gradually intensifying actions are to be expressed; e.g., *avaL peeccaik keeTkak keeTka enakku aaccariyamaaka iruntatu (JP, 12)* 'My astonishment increased as I listened to her words'; *viiTTai nerumka nermuka pazhaiya nikazhcci puttuyiruTan ninaivukku vantatu (V, 112)* 'Old incidents recurred to my memory as I was approaching my house'.

I. The infinitive (in absolute construction) as an adverbial modifier of time; e.g., *kuLattil niir vaRRa innum iraNTu muunRu maatamaakum (PK, 54)* 'Two or three months will pass before the pond dries up'; *kizhakku veLukka oru naazhikai irukkum (JA, 126)* 'It was about twenty minutes before dawn'; *ciimaiyil oru manaivi irukka maRRoru vivaakam pativu ceytukoLLa muTiyaatu (R, 161)* 'In Europe one cannot contract a marriage if he has a wife already'; *viTiya viTiyap paTittaayaa enna? (RA, 46)* 'Did you read till daybreak, eh?'; *veeNTa muzhutum taruvooy nii (T, 33, 6)* 'All the things that I desire Thou doest grant to me'.

SUPINES

§ 200. The supine in Tamil is an invariable nonfinite form of the verb with the meaning of purpose. It distinguishes neither tense, nor person, nor gender.

In Literary Tamil the supine is denoted by the suffixes *-iya(r), -aan, -aakku, -aar.*

§ 201. The suffixes *-iyar / -iya* are commonly joined to the primary stem of the verb; e.g., *uNNutal* 'to eat' - *uNNiya(r)* 'in order to eat', *vaazhtal* 'to live' - *vaazhiya(r)* 'in order to live', *keeTTal* 'to hear' - *keeLiya(r)* 'in order to hear', *vaLaital* 'to bend' - *vaLaiiya(r)* 'in order to bend'. Occasionally these suffixes are joined to the past tense suffix *-iii-*, the initial vowel of the supine suffix being elided; e.g., *koLLutal* 'to take' - *koLiiiya(r)* 'in order to take'.

The supine in *-iya(r)* is used in Classical Tamil; e.g., *maari vaNkoTai kaaNiya nanRum cenRatu mannem kaNNuvaLam kaTumpee (P, 153)* 'Our family of actors has walked a long way in order to see an abundant rain of gifts'; *eRiniir vaiyakam veliiiya celvooy (PP, 5, 57)* 'O you, who go in order to conquer this world surrounded by sea'; *mazhai peyyiyar pali koTuttaar (TS, 232)* 'They made an offering [to gods] so that it should rain'; *alkirai taṛiiiya... ezhunta cenhcevi eruvai (A, 3)* 'A red-eared eagle which rose [into the sky] in order to bring plenty of prey...'; *kaaNiya vaa (KT, 42)* 'Come here in order to see [it]'; *emmo TuNiiiyar varukatil lamma taanee (KNT, 56)* 'Let her come here in order to revel in our company'.

Frequently this form of the supine is used as a predicate in exclamatory sentences with the optative modality; e.g., *iRiiiyaren nuyir (P, 210)* 'Let my life be destroyed'; *yaanvaazhu naaLum paNNan vaazhiya (P, 173)* 'May Pannan live as long as I do'; *veliiiyar nin veelee (P, 202)* 'Let your lance win'.

§ 202. The suffix *-aan* is joined to the future tense suffixes *-v- / -p(p)-*; e.g., *koLLutal* 'to take' - *koLvaan* 'in order to take', *uNNutal* 'to eat' - *uNpaan* 'in order to eat', *iruttal* 'to be' - *iruppaan* 'in order to be'.

The suffix *-aakku* is joined to the future tense suffixes similarly to *-aan* with the difference that in weak verbs other than those with primary stems ending in *-zh, -L* the tense suffix is *-p-*; e.g., *koLvaakku* 'in order to take', *uNpaakku* 'in order to eat', *iruppaakku* 'in order to be', but *tarutal* 'to give' - *tarupaakku* 'in order to give', *paTutal* 'to suffer' - *paTupaakku* 'in order to suffer'.

The supine in *-aakku* is used in Classical Tamil. The supine in *-aan* is used both in Classical and Modern Tamil. For instance:

viiTakattee pukuntiTuvaan mikapperitum viraikkinReen (T, 5, 11) 'I hurry up in order to enter the paradise'; *uuTi irunteemaat tumminaar yaantammai niiTuvaazh kenpaakku aRintu (K, 1312)* 'When I continued to be sulky, he sneezed thinking that I would wish him a long life'.

In Modern Tamil the supine in *-aan* is commonly used as predicate in interrogative-exclamatory sentences with the adverb *een* 'why'; e.g., *itaRkaaka nii caappiTaamal iruppaaneen? (Vai, 32)* 'Why should you stay for the sake of it without eating?'; *mattiyaanam veyyilil varuvaaneen? (PK, 57)* 'Why should [I] walk there in this midday heat?'

§ 203. The suffix *-aar* is joined to the future tense suffix *-m-*: e.g., *iTutal* 'to put' - *iTumaar* 'in order to put', *kaaNutal* 'to see' - *kaaNmaar* 'in order to see', *koLLutal* 'to take' - *koNmaar* 'in order to take', *teRutal* 'to crush' -*teRumaar* 'in order to crush'.

The supine in *-aar* is used in Classical Tamil; e.g., *kuuRucey tiTumaar koLLi vaitta kozhuniNa naaRRam... (P, 325)* 'The scent of food which is being prepared in order to be served [to guests]...'; *maruta meeRit teRumaar elvaLai makaLir teLviLi yicaippin... (PTP, 27)* 'If clear-voiced girls with glittering bracelets invite [me] to climb up the tree...'; *kuzhalum kootaiyum koolamum kaaNmaar nizhalkaan maNTilan tammetir niRutti... (CP, 28, 29-30)* 'Having a pier-glass put before herself in order to examine her curls, hair and ornaments...'

§ 204. In Colloquial Tamil the supine is not generally used.

CONDITIONAL VERBAL PARTICIPLES

§ 205. The conditional verbal participle in Tamil is an invariable nonfinite form of the verb void of tense, person, number or gender distinctions. It denotes an action regarded as pre-condition of another action expressed by the finite verb.

In Literary Tamil the conditional verbal participle is denoted by the suffixes *-aal, -in, -il*, the first of them predominating in Modern Tamil, the other two, in Classical Tamil.

The suffix *-aal* is joined to the past tense suffixes *-t(t)-, -nt-, -i-*; e.g., *ceytal* 'to do' - *ceytaal* 'if (I, you, etc.) do', *varutal* 'to come' - *vantaal* 'if (I, you, etc.) come', *pootal* 'to go' - *poonaal* 'if (I, you, etc.) go', *keeTTal* 'to hear' - *keeTTaal* 'if (I, you, etc.) hear', *paarttal* 'to see' - *paarttaal* 'if (I, you, etc.) see'.

In the verbs *ennutal* 'to say', *aatal* 'to become' the irregular forms *eel, aal* (before vowels *een, aan*) are occasionally used in addition to the common forms *enRaal* 'if (I, you, etc.) say', *aanaal* 'if (I, you, etc.) become'.

The suffixes *-in, -il* are joined either to the primary stem (in weak verbs) or to the derivative stem (in strong verbs); e.g., *cey(y)in / cey(y)il* 'if (I, you, etc.) do', *en(n)in / en(n)il* 'if (I, you, etc.) say', *keeTkin / keeTkil* 'if (I, you, etc.) hear', *paarkkin / paarkkil* 'if (I, you, etc.) see'. In weak verbs with long open monosyllabic primary stems these suffixes are joined either to the primary or to the derivative stem; e.g., *aayin / aakil* 'if (I, you, etc.) become', etc.

Occasionally parallel forms are used in which the suffix *-in* is joined either to the future tense suffix *-p(p)-* or to the present tense suffix *-iRp-*; e.g., *iruttal* 'to be' - *iruppin* 'if (I, you, etc.) be', *paarttal* 'to see' - *paarppin* 'if (I, you, etc.) see', *varutal* 'to come' - *varukiRpin* 'if (I, you, etc.) come'.

§ 206. The conditional verbal participle is most frequently used in absolute construction to express real condition; e.g., *nii immantirattai uccarittaal [aapattu] vilakip pooyviTum (BK, 254)* 'If you pronounce this mantra, the danger will pass off'; *paatakam ceypavaraik kaNTaal naam payamkoLLa lakkaatu (B, 174)* 'We should not be afraid if we meet evil-doers'; *uNavin aLavai eTuttu nookkin cataaraNa piraamaNa noruvanaik kaaTTilum aamkileeyan onpatu maTamku atikamaaka uNkiRaan (BK, 175)* 'As far as the quantity of food is concerned (lit. if is shown), an Englishman eats nine times more than an ordinary Brahman'; *viNinRu poyppin viriniir viyanulakattu uLninRu uTaRRum paci (K, 13)* 'If the cloud [withholding rain] deceive [our hopes], hunger will distress the sea-girt spacious world'; *avariTTuLLa aaknhai enna venil, naamkaL eppootum iicuvara tiyaanam ceyyaveeNTum (JJ, 58)* 'His injuction is (lit. if one asks what it is) to ever meditate on God'; *enakku*

naanku tampikaLum, iraNtu tamkaikaLum irukkiRaarkaL enRaal atikam colla veeNTuvatillai (KST, 98) 'Little is to be added if it is said that I have four younger brothers and two younger sisters'.

Unreal condition may also be expressed by such forms; e.g., *kaatalukkuk kaN iruntaal ulakil kaatal kataiyee illai (NPP, 193)* 'If love had had eyes, there would have been no love stories in the world'; *eetilaar kuRRampool tamkuRRam kaaNkiRpin tiituNToo mannum uyirkku (K, 190)* 'If [people] observed their own faults as they observe the faults of others, would any evil happen to men?'

Occasionally conditional verbal participles are used in temporal meaning; e.g., *kaNNai vizhittup paarttaal naan en viiTTut taraiyil paTuttuk koNTirukkiReen enRu terintukoNTeen (NIR, 163)* 'When I opened my eyes, I saw that I was laying on the floor in my house'.

In certain cases the conditional verbal participle is used in sentences with nominal predicates; e.g., *ainnuuRu enRaal antak kaalattil periya tokai (JP, 99)* 'In that time five hundred rupees made (lit. if it is said: five hundred) a big sum'; *naan connaal avanukku veetavaakku (Ka, 2.9.56, 65)* 'My word (lit. if I say) is law with him'.

In exclamatory sentences and in interrogative sentences with the optative modality the conditional verbal participle itself can be a predicate; e.g., *avaLee kiNaRRiloo, kuLattiloo vizhuntu uyirai maayttuk koNTaal? (AK, 115)* 'What if she should plunge into a well or a pond and get drowned?'; *japu veLiyee talai niiTTinaal taanee! (Am, 14)* 'If Jabu would at least look out of the window!'

§ **207.** In Colloquial Tamil the conditional verbal participle is denoted by the suffix *-aa* (before vowels *-aal*) joined to the suffix of the past tense; e.g., *ceytal* 'to do' - *ceytaa / cenhcaa* 'if (I, you, etc.) do', *collutal* 'to speak' - *connaa* 'if (I, you, etc.) speak', *paTittal* 'to read' - *paTiccaa* 'if (I, you, etc.) read', *paarttal* 'to see' - *paattaa* 'if (I, you, etc.) see', *ennutal* 'to say' - *(en)naa* 'if (I, you, etc.) say'. For instance: *naan vantaa yaaru avumka kuuTa veLaiyaaTuratu? (PSA, 39)* 'If I come [with you], who will play with them?; *enakkee innikku isTamnaa vaNTiye valiccikkinu reNTu cavari aTippeen (JU, 17)* 'If I like, I can make two runs with my rikshaw today'.

In popular speech conditional verbal participles in *-aakka(a)* are frequently used in addition to forms in *-aa*; e.g., *naan avanait teeTinaakka enna? (Je, 85)* 'What if I start seeking him?'; *etinaaccum keeTTaakkaa 'molumolu'nu caNTaikku varraa (JSC, 15)* 'If you ask her about anything, she starts a quarrel'.

In the Brahman dialect the form in *-ccee* is found which is derived by joining this suffix to the infinitive; e.g., *varutal* 'to come' - *varaccee, pootal* 'to go' - *pookaccee, keeTTal* 'to hear' - *keekkaccee, iruttal* 'to be' - *irukkaccee.*

This form has temporal meaning and denotes action simultaneous with that of the finite verb; e.g., *tirumpi varaccee tooTTam vazhiyaa varuvoom (Je, 59)* 'When we return, we shall go through the garden'; *peeciNTee yirukkaccee, kuninhcu kullaayaik kaiyil eTuttaar caayapu (JK, 98)* 'While speaking Sayab kept his cap in hand and bowed'; *cinnap piLLaiyaaka irukkaccee, unakku ettanaiyoo taTavai colliyirukkeenee, antak kataitaan (RMT, 157)* 'This is that very tale which I told you many times when you were a small boy'.

The conditional verbal participle of the verb *ennutal* 'to say' is idiomatically used (in the form *nnaa*) in the sense of a particle meaning 'I say', 'you know', 'isn't it'; e.g., *aanaa, ippaTiyee irukkappaTaatoonnaa? (JON, 109)* 'But it is impossible to live like this, isn't it?'; *emkappaavukku aastumaannaa, kuLir vantuTuttoo izhuppu, iRaippu vantuviTum (JAS, 18)* 'My father has asthma, you know, when the weather is cold, his bouts come'.

§ **208.** For conditional verbal participles used with the particle *um* 'and' cf. § 257. For conditional verbal participles used with finite forms cf. § 284. For conditional verbal participles used as conjunctions cf. §§ 322, 328-331.

PARTICIPIAL NOUNS

§ **209.** Tamil participial nouns are nonfinite forms of the verb with the meaning of agential noun or action noun.

Agential participial nouns have tense, number and gender forms. There are agential participial nouns in Classical Tamil which have person forms as well.

Participial nouns of action have only tense forms.

All participial nouns are capable of being declined through cases.

§ 210. Both Modern and Classical Tamil possess agential participial nouns derived by means of the suffixes *-avan, -avaL, -atu, avar(kaL), -avai(kaL)* (homonymous with personal pronouns of the 3rd person) joined to the suffixes *-i(n)R- / -iRp-* in the present tense, *-v- / -p(p)-* in the future tense and *-t(t)-, -nt-, -i-* in the past tense. Among them in weak verbs all the suffixes except *-atu* are joined to the tense suffix *-p-* in forms of the future tense. Thus, e.g., participial nouns of the verb *ceytal* 'to do' are derived in the following way: *ceyki(n)Ravan / ceykiRpavan* 'he who does', *ceyki(n)RavaL / ceykiRpavaL* 'she who does', *ceyki(n)Ratu / ceykiRpatu* 'that which does', 'that which is done', 'the doing', *ceyki(n)Ravar(kaL) / ceykiRpavar(kaL)* 'they who do', *ceypavan* 'he who will do', *ceypavaL* 'she who will do', *ceyvatu* 'that which will do', 'that which will be done', 'the doing', *ceypavar(kaL)* 'they who will do', *ceypavai(kaL)* 'those which will do', *ceytavan* 'he who did', *ceytavaL* 'she who did', ceytatu 'that which did', 'that which was done', 'the doing', *ceytavar(kaL)* 'they who did', *ceytavai(kaL)* 'those which did'.

Participial nouns of the masculine, feminine and epicene genders may have parallel forms with the suffixes *-oon, -ooL, -oor(kaL)*, respectively, joined to tense suffixes similarly to the suffixes *-avan, -avaL, -avar(kaL)*. The only difference is that in future tense forms of weak verbs these suffixes are joined to the tense suffix *-v-*; e.g., *kotittal* 'to boil' - *kotikkinRoon* 'he who is boiling [with wrath]', *peyartal* 'to move' - *peyarntooL* 'she who moved on', *peRutal* 'to receive' - *peRRoor(kaL)* 'they who received [a child]', 'parents', *aRital* 'to know' - *aRivoon* 'he who will know'.

In Classical Tamil participial nouns of the future tense may occasionally be derived from the future tense participle in *-um*; e.g., *peRutal* 'to receive' - *peRumavan / peRumoon* 'he who will receive', *peRumavaL / peRumooL* 'she who will receive', *peRumatu* 'that which will receive', *peRumavar / peRumoor* 'they who will receive', *peRumavai* 'those which will receive'.

Substandard forms of participial nouns are rare in texts; e.g., *poonanaaT ceytavavai (NV, 1)* 'the deeds (lit. those which were done) of former days'.

§ 211. The declension of participial nouns through cases is similar to that of the personal pronouns homonymous with their suffixes (cf. § 61); e.g., *ceykiRavan* 'he who does', *ceypavaLai* 'her (acc.) who will do', *ceytatinaal* 'by that which did', 'by that which was done', 'by the doing', *ceyvatooTu* 'with that which will do', 'with that which will be done', 'with the doing', *ceytavar(u)kku* 'to them who did', *ceypavaRRil* 'in (from, out of) them which will do', 'in (from, out of) them which will be done', 'in (from, out of) the doing', *peRumavaRRil* 'in those which will receive', etc.

Participial nouns in *-oon, -ooL, -oor* join case suffixes directly: *caanRoonai* 'him (acc.) who is (lit. was) noble', *niRkumoorkku* 'to them who will stop', etc.

Substandard forms are mainly found in plural neuter; e.g., *eTTupavaikkee koTTaavi viTa (VS, 61)* 'to pine for accessible things'.

§ 212. In Colloquial Tamil agential participial nouns are formed, like in Literary Tamil, by means of suffixes homonymous with personal pronouns of the 3rd person joined to tense suffixes e.g., *paTittal* 'to read', 'to study' - *paTikkaRavan* 'he who reads', *paTippava* 'she who will read', *paTiccavamka* 'they who read', 'educated people', *paTikkaRatu* 'that which [someone] reads'. In dialects participial nouns are formed similarly; e.g., *cirikkiRavuka* 'they who laugh', pooRavanuva 'they (masc.) who go', *veeleyattavanuka* 'they (masc.) who lost work', etc. For instance: *manjcanaik kaTTippooTTu aTikkatunnaa naaya aniyaayamillaiyaa, iNNakki cirikkiravuka naaLaikku vaarataiyum ninaiccup paarkkaNum (PAI, 96)* 'Is it good to tie up a man and beat him? Let them who laugh today think that tomorrow will come'; *imkeeruntu poRappaTTut tirumpi varap*

pooRatumkaRatu inta janmattil kiTaiyaatu (JGE, 33) 'The possibility of [our] returning from here in this life is ruled out'.

§ 213. Both nominal and verbal properties of participial nouns are essential for their use in sentence. The following are fundamental among the latter:

A. Participial nouns can be qualified by verbal participles, infinitives or adverbs and themselves can govern declinable words in a certain case; e.g., *avar rayilai niRuttik kalaaTTaa paNNinataalee avan inta iruTTil iRamki ooTip pooyviTTaan (RS, 72)* 'Thanks to the confusion he produced by having stopped the train, that man jumped down into the darkness and disappeared'; *sinimaap paarkka vantavarkaL ellaarum TikkaT vaamkat toTamkinaarkaL (KPK, 38)* 'All those who came to see the film started buying tickets'; *unakku imkiruppavaikaLil veeNTaata vastu eetaavatu collu (Am, 55)* 'Name at least one thing among those which are collected here that is unnecessary to you'; *'kyuu'vil enakkup pinnaal ninRavarkaLaip paarteen (Am, 7)* 'I looked at those who stood behind me in the queue'; *tuuymai uTaiyar innaaccol nooRkiRpavar (K, 159)* 'Pure are those who bear with evil words'; *uunai naaTakam aaTuvittavaa! (T, 5, 95)* 'Thou who hast caused my fleshy frame to dance!'; *nenhcattuk kooTaamai caanRoork kaNi (K, 115)* '[Just] mind inflexible is sages' ornament'.

B. Participial nouns have no voice distinctions and hence can denote:

(a) The agent of the action expressed by the participial noun; e.g., *pakkattil ninRavar peecaatu iruntanar (RA, 11)* 'Those who stood nearby kept silence'; *cenRatai eppaTik koNTuvara mu Tiyum? (PPC, 9)* 'How can that which has passed be brought back?'

(b) The object of the action expressed by the participial noun; e.g., *amku yaaroo roos enpavaLooTu tirintiirkaLaam (AP, 168)* 'They say that you spent time in the company of some Rose (lit. with her who is called Rose) there'; *poRukkinvarai aaRu maatam "pariiTcai" paarkkiRaar (NMY, 138)* '[The proprietor] puts him who was selected on probation for six months'; *azhakaana kaTikaaram, camiipattiltaan vaamkinatu (TU, 78)* 'A nice watch, [it is] quite recently bought'; *cuutaaTi izhantataip peRalaam (PPC, 7)* 'One may return what was lost at cards'; *meelee connavaikaLai avar kuRippiTTirukkiRaar (C-2, 8)* 'It was he who pointed out what was (lit. those which were) mentioned above'; *peRRoo rellaam piLLaika Lallar ... koNToo rellaam peNTiru mallar (NRT, 20-22)* 'Not all received [from God] are children, not all taken [in marriage] are wives'; *peRumavaRRuL yaamaRivatu illai aRivaRinta makkaTpeeRu alla piRa (K, 61)* 'Among [all] that may (lit. will) be acquired we know no [greater benefit] than the birth of intelligent children'.

C. Participial nouns can have their own agent of action in the nominative case and denote:

(a) The agent of action expressed by the participial noun, that action preceding another action performed by the same agent and expressed by the finite verb; e.g., *paNTitar ezhuntu ninRavar maRupaTiyum uTkaarntu koNTaar (JCN, 98)* 'Pandit who had stood up [for a moment] sat down again'; *eetoo colla aarampittavan emkeeyoo pooyviTTeen (NMY, 71)* 'I (lit. he who) had begun to talk about something but disgressed far away'.

(b) The object of action expressed by the participial noun and performed by the agent of that participial noun; e.g., *eetoo nhaapakam vantavaLpoola paTattiTam tirumpivantaaL (PSA, 66)* 'As if seized (lit. as she who was visited) by some reminiscences she returned to the portrait'; *innikku unnaip patti naan keeLvippaTTatu vaastavamaa? (RJ, 77)* 'Is is true what I have heard about you today?'; *kaaNa vantavarkaLukkoo kaantaa peeciyatin poruL viLamkavillai (AKP, 11)* 'The meaning of Kanta's words (lit. what Kanta said) remained unclear for those who came just to look'; *avarkaL enniTam connavaRRai yellaam unniTam collip payanillai (JP, 121)* 'There is no use repeating everything they told me to you'; *naan ippozhutu niRpatu en viiTTu moTTai maaTi (PS, 105)* 'That which I am standing now on is the flat roof of my house'; *ippootu caappiTuvatu kaapi enRaavatu terikiRataa, illaiyaa? (JPa, 85)* 'Do you understand at least that what [you] are drinking now is coffee?'

(c) The action expressed by the participial noun and performed by its own agent; e.g., *pamkaarucaami kiizhee kiTantatu terintatu (KPK, 146)* 'It could be seen that Pangarusami was lying on the floor'; *cantiran meelee kiLampiyatu antap paaRkaTaliliruntu amutam niRainta tamkak kalacam ezhuntatu pooliruntatu (KS, 405)* 'The rising of the moon from the sea resembled the appearance of a gold vessel with ambrosia from the milk ocean'; *naan ceyvatu niyaayamaa? (Am, 10)* 'Is it correct what I do?'; *aaNkaLum peNkaLum oree paaTacaalaiyil kalvi payilvatu nallataa? (C-2, 20)* 'Is is good that boys and girls go to one school?'; *veku azhakaaka irukkiRatu nii peecukiRatu! (NPA, 115)* 'Very nice is what you say!'

D. Neuter participial nouns of the singular number may have a meaning of action nouns; e.g., *en kaTan umkaLukkuk kaLippuuTTuvatu, umkaLaik kavalaikaLai maRantu cirikkac ceyvatu (NPM, 20)* 'My duty is to amuse you, to make you laught and forget troubles'; *tavaRu illaamal ezhuta veeNTum enRu ettanai taTavai umakkuc collukiRatu? (NP, 12)* 'How many times [shall I] repeat you that one must write without mistakes?'; *un cannitaanattil paaTinataRku itutaanaa paricu? (JP, 109)* 'Is it a reward for my having sung at your festival?' *aNNanooTu ittanai neeram peecuvatee itu tuan mutal taTavai (JSP, 104)* 'It was for the first time that [he had] such a long conversation with his elder brother'; *en viiTTukkaariyin maanattaik kaappaaRRinatukkaaka avarukku intak kashTam vantatu (AN, 176)* 'He got into this trouble because he had stood up for my wife's honour'; *enniTam kaatal peecinatu pootum (PS, 37)* 'Enough of talking about love to me'; *iraattiriyai oru marattil kazhippatu enRu tiirmaanittoom (PPC, 13)* 'We decided to spend the night on a tree'; *enakku azhuvataa allatu cirippattaa enRee teriyavallai (NMY, 68)* 'I don't know whether I should weep or laugh', *enna ceyvatu? (BK, 256)* 'What is to be done?' *avar mukattai evvitam eeRiTTup paarppatu? (KS,378)* 'How [can I] look into his face now?'

§ 214. In certain cases determined by the idiom the categories of number and gender of neuter participial nouns of the singular number used as subject or predicate get neutralized in such a way that they may correlate with predicates or subjects of any number or gender (not to mention person); e.g. *itai yaar*

solluvatu? (Am, 5) 'Who will tell this?'; *kaarlee varatu antak kuzhantaikaLooTa appaa poola irukku (Je, 82)* 'He (lit. it) who is coming in the car seems to be the father of these children'; *ippozhutu tantikaLaik kavanippatu naan alla (NAV, 78)* 'I am not concerned (lit. that which is concerned) with telegrams now'; *eetu ivvaLavu tuuram vantatu? (NAV, 78)* 'Why should you come such a long way?'; *intap poNNu Tiraamaavilee naTikkiRatu taan (JON, 104)* 'This girl plays (lit. that which plays) in the theatre'; *naan peeTTi kaNTatu pi. carmaavai (JAS, 94)* 'It was P. Sharma whom I interviewed (lit. that which interviewed)'; *kuzhantaiyaik kuLippaaTuvatum naam, caatam uuTTuvatum naam, caTTai pooTuvatum naam, veLiyee tuukkikkoNTu poovatum naam (NMY, 61)* 'It is I who am to bath the baby, it is I who am to give him gruel, it is I who am to dress him and it is also I who am to carry him in the open'; *vicaaraNaiyin pootu, puuTTu carippaTuttupavan maatiri anta aRaikkuL vantatu, aTikkaTi viiTTin pakkattil kaaNappaTTatu naan piccaikkaaran, puuTTai uTaikkak kuuTiyavan enpatellaam niruupikkappaTTana (PPC, 10)* 'It was proved in court that I had entered that room under the guise of a locksmith, that I had often been seen in the vicinity of the house, that I was a beggar and that I was a man who could have broken the lock'.

§ 215. The participial noun *aavatu* (from *aatal* 'to become') when used as a subsidiary word may denote:

(a) Concession; e.g., *inta aacaiyaavatu niRaiveeRRu (PU, 200)* 'Grant at least this wish'; *kaTitamkaLil onRukkaavatu patil varavillai (AN, 100)* 'There was no reply to any of the letters'; *kayiRu konhcam niiLamum kanamum atikamaaka iruntaalaavatu tuukkikkoLLa utavum (AR, 158)* 'Were the rope a bit longer and stronger, one could hang oneself'.

(b) Indefiniteness (with interrogative words); e.g., *niir eppozhutaavatu yaaraiyaavatu kaatalittirukkiRiiraa? (PU, 134)* 'Have you ever loved anybody?'

(c) Order (with words denoting quantity); e.g., *avaL irupattaintaavatu vayatil takappanaarai izhantaaL (PU, 115)* 'She lost her father when she was in her twenty-fifth year'; *innikki ettiniyaavatu naaLu? anhcaavatu naaLaa varuvaaru (JOM, 200)* 'Which day is it? He will come on the fifth day'.

(d) Approximation (with words denoting number); e.g., *kiizhee vizhuntavai moottam aRupatu puttakamkaLaavatu irukkum (AK, 4)* 'In all some sixty books have fallen'.

(e) Disjunction; e.g., *cupattiraiyaip paRRiyaavatu, ennaippuRRiyaavatu, ,emkaL ilvaazhkkaiyaip paRRiyaavatu naan imku vivarikkap pukuntee nillai (KST, 96)* 'I am going to write here neither about Subhadra, nor about myself, nor about our domestic life'; *evanaiyaavatu evaLaiyaavatu keeLu! (JSC, 70)* '[You may] ask any man or woman!'; *vimaanamaavatu kattirikkaayaavatu - naan onRum paarkkavillai (PS, 86)* 'I have seen no plane whatever (lit. neither a plane nor a brinjal)'.

(f) Doubt in the expediency or feasibility of the action expressed by the infinitive or the participial noun in *-atu;* e.g., *paRaip paiyanukkup pooLi taravaavatu? (R, 196)* 'Do they give cakes to Pariah boys?'; *varataTcaNaiyai ozhippataavatu! (NPP, 90)* 'Is is conceivable to abolish dowry?'; *veelai kiTaittatoo? - veelaiyaavatu kiTaippataavatu! (AKP, 31)* 'Have you got a job? - As if it is so easy to get it!'

(g) Strong dissent concerning or mockery or mimicing of the statement expressed by words to which *aavatu* is joined; e.g., *imkiruntu paarttaa ellaattaiyum nallaa paakkalaamnu vantoom. - nallaavaavatu paarkkavaavatu! parkka muTiyutoo illiyoo - niimka amkeetaanee irukkaNum. vaamka (JUT, 276)* 'We have come here because everything can be seen well from this place. - Oho, well seen! Whether it can be seen or not, you must be there. Come'; *avan mitappaaka uTkaarntu kampiiramaaka eetoo paTippaan. paTikavaavatu maNNaamkaTTiyaavatu! paTippatu pool oru paavanai, paacaamku (RM, 7)* 'He sat solemnly and read something with an air of importance. The deuce he read! He only feigned, pretended to be reading'.

§ 216. Participial nouns which possess forms of the 1st, 2nd and 3rd person in all the three tenses are widely used in Classical Tamil. Participial nouns of this type have the same suffixes as finite forms of the indicative mood (cf. §§ 109-155) and do not differ in this respect from the latter (the only exception being the alternative suffix *-ooy* ,in the participial noun of the 2nd person singular).

Participial nouns of this type are declined and used similarly to other participial nouns. For instance: *anhcezhuttin puNaipiTittuk kiTakkin Reenai munaivanee karaikaaTTi aaTkoNTaay (T, 5, 27)* 'O Primal One, Thou helped me to the shore when I (lit. me) was floating on the waves, seizing the raft of five mystic letters'; *tozhutee unnait toTarntaa rooTum toTaraatee pazhutee piRanteen enkoNTu unnaip paNikeenee? (T, 5, 88)* 'Myself of useless birth did not follow them who worshipped and followed Thee. By what means can I offer Thee worship?'; *vaanaaki ninRaayai encolli vaazhttuvanee? (T, 5, 15)* 'With what words shall I hail Thee who art the sky?'; *aaTinir paaTinir celinee naaTum kunRu morumkii yummee (P, 109)* 'If you are those who came to dance and sing (lit. go as those who danced and sang), [he] will also grant lands and mountains to you'; *varunar koLkala niRaippooy (P, 398)* 'Thou (lit. art he who) wilt fill the visitors' baskets with gifts'; *tuRantaarkkum tuvvaatavarkkum iRantaarkkum ilvaazhvaan enpaàn tuNai (K, 42)* 'To anchorites, to indigent, to those who've passed away, the man for household virtue famed is [needful] help [and stay]'; *kiizhmakkaL kiizhaaya colliyakkaal colpavoo meenmakkaL.tamvaayaal miiTTu (NA, 70)* 'When low men speak low words, will high-minded men, in reply, utter such words with their mouth?'

In Modern Tamil participial nouns of this type are rarely used (for the most part in the 3rd person); e.g., *naan eeteetoo, toTarppaRRa mozhikaL peecuveenaayineen (BK, 32)* 'I started speaking (lit. became one who spoke) something incoherent'; *uTan piRantaaLukkut tunpam eeRpaTTtuviTTatee (RT, 100)* 'The sister (lit. she who was born together) grieved'; *ivvaaRu peecuvatait taTuppaar yaarum illai (R, 66)* 'There was nobody who would stop them talking like this'; *iicanai iRukap paRRikkoLvaarai eman nerumkuvataRku anhcuvaan (JJ, 18)* 'Yama is afraid of approaching those who are firm in faith'; *appaal aavana ceyvoom (RT, 205)* 'Afterwards we shall do what is to be done'.

§ 217. There is a group of future tense participial nouns in Classical Tamil in which personal suffixes are joined by means of the increment *-(u)n-* [-(u)n-] either to the primary stem (commonly in weak verbs) or to the derivative stem (in strong

verbs and optionally in weak verbs), the tense being denoted by zero; e.g., *aRinai (P, 381)* 'thou who wilt know', *aRiyunam (P, 381)* 'we who shall know', *aRiyunan (P, 136; 388)* 'he who will know', *aRiyunaL (NT, 44)* 'she who will know', *makizhnan (KNT, 238)* 'he who will be glad', *keeTkunaL (A, 63)* 'she who will hear', *uvakkunaL (A, 203)* 'she who will rejoice', *peRukunaL (A, 324)* 'she who will receive', *koLLunai (PTP, 18)* 'thou who wilt take', *viTunai (P, 36)* 'thou who wilt let go', *viTunaL (A, 302)* 'she who will let go', *ceykunar (CP, 5, 28)* 'they who will do', *ceyna (CP, 14, 174)* 'those which will be done', *iikunar (P, 235)* 'tney who will grant', *varunar (P,10)* 'they who will come', *varuna (P, 161)* 'those which will come', *malaikkunar (P, 61)* 'they who will resist'.

Though future in form, participial nouns of this type, like other forms of the future tense, may occasionally express meanings of other tenses as well; e.g., *piriyunan aayin.. (A, 395)* 'If he leaves (lit. becomes one who will leave) [me] ...'; *uvakkuna Laayinum uTaluna Laayinum yaayaRin tuNara (A, 203)* 'Whether the mother is glad or furious, let her know [this]'; *cenmoo ... naaTTena yaantan naRiyunam (P, 381)* 'We informed him that we had to return to our homeland'; *aTunai yaayinum viTunai yaayinum niiyaLan taRitinin puraimai (P, 36)* 'Thou wilt know which is worthy of thee - to kill me or to let me go'.

§ **218.** Participial nouns of action are derived by means of the suffix *-mai* joined to participles of the present or the past tense; e.g., *ceytal* 'to do' - *ceykinRamai, ceytamai* 'doing'.

Participial nouns of this type can be declined and are commonly used in the nominative, the instrumental or the dative case. They can have their own agent in the nominative case and can govern objects in respective cases. For instance: *tamatu viruppam niRaiveeRi viTTamai kaNTu avarukku attanai puurippuNTaayiRRu (BK, 213)* 'He was happy to see that his wish was fulfilled (lit. the fulfilment of his wish)'; *avaL panmaiyaakac connamaiyaal avaLukkuk kuuTTaaLi yaaroo irukka veeNTumenRu ninaitten (JP, 34)* 'As she was speaking in plural, I thought that she had to have a companion'; *avar kaNNin kaanta caktiyiliruntu viTupaTTup puttakattai nookkinamaiyaal tappip pizhaitteen (KE, 32)* 'I escaped his

hypnotizing glance by looking into a book'; *nakarukkuk kirushNaanatit taNNiir kiTaippataRku carkkaar iNamkiyamaikku nanRi terivittaar (J, 15.6.63, 3)* 'He expressed gratitude to the government for the consent to supply water from the Krishna river to the city'.

VERBAL NOUN

§ **219.** In Literary Tamil verbal nouns, i.e., nonfinite forms with the meaning of action noun, are derived by means of the suffixes *-(t)tal, -al, -ai.*

The suffix *-(t)tal* is joined to the primary stem, weak verbs taking *-tal* and strong verbs taking *-ttal.*

In weak and strong verbs with primary stems ending in vowels or *-y,* in weak and strong verbs with primary stems ending in *-r* or *-zh* (except short monosyllables) and in strong verbs with primary stems ending in *-l* or *-L* (except short monosyllables) the suffix *-(t)tal* is joined directly to the stem; e.g., *aRital* 'knowing', 'to know', *aTittal* 'beating', 'to beat', *ceytal* 'doing', 'to do', *caayttal* 'inclining', 'to incline', *ceertal* 'joining', 'to join', *paarttal* 'seeing', 'to see', *vaazhtal* 'living', 'to live', *viizhttal* 'felling', 'to fell', *keeTTal* 'hearing', 'to hear'.

In other verbs the suffix *-(t)tal* is joined to the stem by means of the increment *-u-;* e.g., *varutal* 'coming', 'to come', *iruttal* 'being', 'to be', *azhutal* 'weeping', 'to weep', *pazhutal* 'ripening' 'to ripen', *collutal* 'speaking' 'to speak', *uNNutal* 'eating', 'to eat', *vakuttal* 'dividing' 'to divide'.

An exception to this rule is constituted by the following ten verbs which join the suffix *-ttal* directly to the stem; viz., *kaTTal* 'to weed', *kaRRal* 'to study', *kiRRal* 'to be able', *taTTal* 'to hinder', *teTTal* 'to clear up', *toTTal* 'to perforate', *naTTal* 'to approach', *niRRal* 'to stop', 'to stand', *peTTal* 'to want', *viRRal* 'to sell'.

In Classical Tamil irregular forms of verbal nouns are optionally used in which the suffix *-tal* is joined directly to primary stems ending in the sonants *-N, -n, -l, -L;* e.g., *uNTal* (also: *uNNutal*)

'eating', 'to eat', *enRal* (also: *ennutal*) 'saying', 'to say', *kaaNTal* (also: *kaaNutal*) 'seeing', 'to see', *kooTal* (also: *koLLutal*) 'taking', 'to take', *kooRal* (also: *kollutal*) 'killing', 'to kill', *ceeRal* (also: *cellutal*) 'going', 'to go', *tinRal* (also: *tinnutal*) 'eating', 'to eat', *pooRal* (also: *poolutal*) 'resembling', 'to resemble'.

The suffix *-al* is joined directly to the primary stem in weak verbs and to the derivative stem in strong verbs; e.g., *cey(y)al* 'doing', *en(n)al* 'saying', *keeTkal* 'hearing', *paTikkal* 'reading'

In weak verbs with long open monosyllabic stems this suffix is joined to the derivative stem; e.g., *aakal* 'becoming', *caakal* 'dying', *pookal* 'going'.

The suffix *-ai* is joined to the derivative stem; e.g., *ceykai* 'doing', *keeTkai* 'hearing', *paTikkai* 'reading'.

§ 220. Verbal nouns possess both verbal and nominal properties. The former predominate in Classical Tamil, whereas in Modern Tamil the latter frequently tend to become prevalent.

As verbs, verbal nouns can have their own agent in the nominative case, can govern declinable words and can be qualified by verbal participles or adverbs; e.g., *aaNkaLaip poolavee peNkaLum kalvi kaRRal veeNTum (SK, 44)* 'Women should be educated on equal terms with men'; *innum iraNTee kaaTcikaLai maTTum nii paarttal avaciyam (KE, 173)* 'You need to see only two scenes more'; *emkaL uNarccikaLai vivarittal iyalaata kaariyam (KST, 95)* 'It is impossible to describe our feelings'; *avarkaL tamkaL conta nanmai yetuvenpatai uNarntu koLLal aritaayirukkiRatu (KE, 170)* 'It is difficult for them to realize what their own benefit is'; *maraaTTiya mannaraana carapooji azhaittaRkut tiyaakaiyar ... enRaaraam (JAS, 94)* 'In reply to the Maratha emperor Saraboji's invitation Thiyagaiyar is reported to have said...'; *tiiyavar cilar tuuNTutalinaal ikkaTitattai varaiyumpaTik kaTTaayappaTuttappaTTaanoo? (RT, 200)* 'He was probably compelled to write this letter under pressure on the part of some villains, wasn't he?'; *avar amkee cenRu paarkkaiyil jaatic ceTiyil puup paRittuk koNTiruntaan etir viiTTu raamacaami (JS, 42)* 'When he went there and saw (lit. in seeing), the next-door Ramasami was plucking flowers at the jasmine bush'.

In Classical Tamil verbal nouns in *-al* are not infrequently used in the imperative meaning; e.g., *nanRee tarinum naTuvikantaam aakkattai anRee ozhiya viTal (K, 113)* 'Forsake immediately that gain which, though it should bring advantage, is without equity'.

As nouns, verbal nouns can take suffixes of the plural number or the oblique cases and can be qualified by adjectives, participles or declinable words in the genitive case; e.g., *oru cempaTavanin ceykaikaLil avaL kavanam nazhuvi viTTatu (RJ, 124)* 'Her attention was diverted to the actions of a fisherman'; *makkaLin opputalooTu iNaintatu cikkim (J, 28.1.79, 1)* 'It was with the people's consent that Sikkim joined India'; *kuzhantaiyin alaRal niRkavillai (PK, 110)* 'The baby's screaming did not stop'; *appaRRaip paRRuka paRRu viTaRku (K, 350)* 'Desire that desire [of Him] in order to be abandoned by [every other] desire'; *niimka connatee enakkup periya aaRutal (JSP, 62)* 'What you have said is a great consolation for me'; *avaL connatu mikka aaRutal aLittatu (KVO, 19)* 'Her words afforded great consolation'; *nitaanittuk keeTkaiyil kuzhantaiyin azhukai poolat toonRiyatu (JP, 50)* 'When [he] listened (lit. in listening) carefully, it seemed that a baby was weeping'; *anaittuk kalainharkaLukkum en paaraaTTutalkaLait terivittuk koLkiReen (J, 14.5.77, 5)* 'I express my approval to all the actors'; *avaLukku enna teeRutal colla muTiyum? (Am, 25)* 'What [words of] comfort can be said to her?'; *aaTTukkuTTiyin ovvoru kattalinpootum puliyin ciiRalaik keeTTaaRpoolat tuLLi nimirntu ushaaraaki vantaar meenan (RN, 22)* 'At the lamb's each bleating Menan started and pricked up his ears as if a tiger's roar had been heard'; ... *enRu anta vimmalukkiTaiyee avaL connaaL (JP, 107)* 'Sobbing again and again (lit. between those sobbings) she said...'; *avar miraTTum miraTTalaal tozhil valukkavillai (RN, 2)* 'His threats (lit. by threatening) did not mend matters'; *TaakTar terintavaraakaiyaal uTanee paNam keeTkavillai (VS, 64)* 'As the physician was (lit. because of becoming) an acquaintance of theirs, he did not demand his fee immediately'.

§ 221. In Colloquial Tamil only verbal nouns in *-al* are used in permissive phrases with the verb *aatal* 'to become' (cf. § 284) Other verbal nouns fell out of use in the everyday language.

NEGATIVE FORM

§ **222.** There are two moods in the negative form of the verb, viz., the indicative and the imperative. There are no tense distinctions in the negative.

Person, number and gender are distinguished in negative finite forms, as in the positive.

Negative nonfinite forms comprise participles, verbal participles and participial nouns.

NEGATIVE STEMS

§ **223.** In Literary Tamil the negative form of the verb is denoted by the suffixes *-aa-*, *-aat-* or zero. Each of these suffixes is joined to the primary stem of the verb. Consonant-ending stems join the negative suffixes directly to the stem, whereas vowel-ending stems join the suffixes *-aa-*, *-aat-* by means of the increments *-v-*, *-y-*; e.g., *ceytal* 'to do' - *ceyyaa(t)- / cey-*, *paTittal* 'to read' - *paTiyaa(t)- / paTi-*, *naTattal* 'to walk' - *naTavaa(t)- / naTa-*.

In verbs with long open monosyllabic primary stems the negative suffixes are joined to the derivative stem; e.g., *pootal* 'to go' - *pookaa(t)- / pook-*.

In the verbs *varutal* 'to come', *tarutal* 'to give' the stem vowel is lengthened (in Modern Tamil optionally) when the negative suffixes are joined: *va(a)raa(t)- / va(a)r-*, *ta(a)raa(t)- / ta(a)r-*.

§ **224.** In Colloquial Tamil the same negative suffixes as in Literary Tamil are used, but in strong verbs they are joined to the derivative stem; e.g., *paTittal* 'to read' - *paTikkaa(t)-/ paTikk-*, *naTattal 'to walk'* - *naTakkaa(t)-/naTkkaa(t)-*

INDICATIVE MOOD

§ **225.** In Literary Tamil the following personal suffixes are used in the negative indicative, viz., *-een* (in the 1st person singular), *-oom / - aam / -eem(kaL)* (in the 1st person plural),

-aay (in the 2nd person singular), *-iir(kaL)* (in the 2nd person plural), *-aan* (in the 3rd person singular masculine), *-aaL* (in the 3rd person singular feminine), *-aar(kaL)* (in the 3rd person plural epicene), *-aatu* (in the 3rd person singular neuter), *-aa* (in the 3rd person plural neuter). These suffixes are joined to the negative stem with the zero negative suffix, the increments *-y-*, *-v-* being inserted after vowel-ending stems; e.g., *koTuttal* 'to give' - *koTeen* ' I do not give', *naTattal* 'to walk' - *naTavoom / naTavaam / naTaveem* 'we do not go', *tarutal* 'to give' - *taaraay* 'thou doest not give', 'you (sg.) do not give', *keeTTal* 'to hear' - *keeLiir(kaL)* 'you do not hear', *pootal* 'to go' - *pookaan* 'he does not go', *paTittal* 'to read' -*paTiyaaL* 'she does not read', *aRital* 'to know' - *aRiyaar(kaL)* 'they do not know', *varutal* 'to come' - *va(a)raatu* 'it does not come', *aatal* 'to become' - *aakaa* 'they (n.) do not become'.

In the verb *veeNTutal* 'to demand', 'to be necessary' the negative form of the 3rd person singular neuter has the suffix *-aam: veeNTaam* 'it is not necessary'.

§ **226.** Negative forms of the indicative mood are not differentiated for tense and hence can refer the action they express to any tense, to wit,

(a) the present tense; e.g., *cuuramkaaTTil koTiya mirukamkaL kiTaiyaa, vishakkirumikaL kiTaiyaa (PK, 108)* 'There are neither beasts of prey, nor poisonous insects in Surangadu'; *intak katiriyakkat tukaLkaL emkee vizhum enRu yaaraalum munkuuTTiyee nirNayittuk kuuRa muTiyaatu (J, 1.5.54, 9)* 'Nobody can forecast where these radio-active particles fall out'; *ippazhamkaL puLikkum, enakku veeNTaa (MV, 1)* 'These grapes are sour, I don't want (lit. they are not necessary) them'; *yaamaRinta mozhikaLilee tamizh mozhi pool initaava temkum kaaNoom (B, 42)* 'Among the languages we know we nowhere find a language so delicious as Tamil'; *taanenaic ceytatu teriyeen aTiyeeRku aruLiyatu aRiyeen parukiyum aareen (T, 3, 164-166)* 'I do not know what He has done with me. Neither do I know what He has in grace done for me, His slave. Though I drink [ambrosia], I don't get satisfied'; *emmai yulakattum yaam kaaNeem kalvipool mammar aRukkum maruntu (NA, 132)* 'In any world we see not any medicine that, like learning, removes the delusions of sense';

(b) the future tense; e.g., *inta rayil vaNTiyai viTa naan oru naaLum cammatiyeen (NAV, 215)* 'I shall never consent to quit this carriage'; *entac cuuzhccikkum eekaatipattiya caakasamkaLukkum iTam koToom (J, 7.11.54, 3)* 'We shall never admit (lit. give room to) any conspiracy or imperialist ventures'; *niir vaariiroo? vantu maNam kaaNiiroo? kaNTu vaazhttip pookiiroo? (TPM, 67)* 'Won't you come to see the wedding? Won't you congratulate [the bride and the bridegroom]?'; *viLaiyaaTTup pommaiyaaka enta aaNum manamaaRac cammatiyaan (RJ, 90)* 'No man will consent to become a plaything of his own accord'; *vaNamki yaamvi TeemkaL enna... (T, 5, 75)* 'While we pray and say: "We won't leave [Thee]..." '; *aaRaatee naavinaal cuTTa vaTu (K, 129)* 'A wound burnt in by the tongue will never heal'; *ezhupiRappum tiiyavai tiiNTaa (K, 62)* 'The evil will not touch [them] all the seven births';

§ **(c)** the past tense; e.g., *intap peNNooTa apippiraayamkaL ivvaLavu 'sharp'ppaa irukkumnu enakkee teriyaatu saar (JON, 51)* 'Even I did not know, sir, that this woman's opinion would be so sharp'; *itait tavira avarkaL veeRonRum aRiyaarkaL (VS, 85)* 'They knew nothing besides this'; *aakavee kaTaiyaippaRRi orupozhutum kavalaippaTTu a Riyaar carmaa (SS, 13)* 'Therefore Sharma never knew any trouble with his shop'; *ittanainaaL inta irakaciyattai niiyaRiyaay! (BDK, 1, 37)* 'You didn't know about this secret for so many days!'

Most frequently negative indicative forms are used in the sense of the future tense.

227. In Classical Tamil negative forms of the 2nd person singular and plural, in addition to their direct meaning, are occasionally used in the prohibitive meaning; e.g., *viTutal* 'to leave' - *viTaay* 'do not leave', *niimkutal* 'to abandon' - *niimkaay* 'do not abandon', *ayarutal* 'to grieve' - *ayariir* 'do not grieve'. For instance: *puumkaT putalvanaip poypala paaraaTTi niimkaay (KT, 3)* 'Don't abandon your lotus-eyed son having deceived him with lies'; *onRum taLarvuR Rayariir (KR, 2, 4, 87)* 'Don't grieve for anything.

§ **228.** In Colloquial Tamil and in dialects personal suffixes of negative forms do not differ from those used in the positive (cf. §§ 115, 123, 128, 133, 137, 140, 146, 153).

In Colloquial Tamil only the 3rd person singular neuter is regularly used; e.g., *enakku intak kaaTTeli eppavumee piTikkaatee (PU, 166)* 'I never liked these rats'; *niir oNNum colla vaaNTaam (JS, 31)* 'You mustn't say anything'; *uLuntu maNTaiyai uTaiccukka vaaNaam (JK, 50)* 'Don't fall and don't split your skull'.

The plural suffix *-(m)ka(L)* is occasionally joined to the form of the 3rd person singular neuter when plurality or honorific meaning are to be expressed; e.g., *eliyum puunaiyum kuuTa appaTic caNTai pooTTukkoLLaatukaL (NE, 40)* 'Even rat and cat don't quarrel like this'; *atukkuk konhcamaavatu naam pirayaacaippaTa veeNTaamkaLaa? (JS, 31)* 'Shan't we make some efforts for it?'

The use of negative forms in other persons is generally restricted to those of the verb *maaTTutal* 'to intend', 'to be inclined' preceded by the inifinitive of another verb; e.g., *avanai ninaiccaattaan enakku aaRavee maaTTeemkutu (JS, 21)* 'When I just think of him, my soul seethes (lit. it says: I won't be appeased) with anger'; *avuru ceyyaRa veelaiyai naamellaam kuuTa ceyya maaTToomka (JOM, 355)* 'We won't do his work too'; *niimka reNTaan taTavai kalyaaNam paNNikka maaTTeeLee? (RJ, 48)* 'You won't marry for the second time, will you?'

In other cases isolated fossilized forms are only used; e.g., *aiyoo, en vairat tooTTaik kaaNumee (RJ, 69)* 'Good gracious! My diamond earrings are gone (lit. we don't see)'.

IMPERATIVE MOOD

Singular Number

§ **229.** In Literary Tamil the negative imperative singular is denoted by the suffixes *-ee* (both in Modern and Classical Tamil) or *-i* (in Classical Tamil). These suffixes are joined to the negative suffix *-aat-*; e.g., *ceytal* 'to do' *-ceyyaatee* 'don't do', *niRRal* 'to stop' *-nillaati* 'don't stop'. For instance: *oru kuzhantaiyai vaiyaatee paappaa! (B, 174)* 'Don't offend small

children, my dear!'; *viRakai amkee pooTaatee, kariyai imkee vaikkaatee, tuppaatee imkee (RKT, 75)* 'Don't drop firewood there, don't put coal here, don't spit here'; *neTumkaTai nillaati (KT, 79)* 'Don't stop at high gates'; *em putalvanaik koLLaati (KT, 79)* 'Don't touch (lit. take) our son'.

§ **230.** In Colloquial Tamil the imperative singular is denoted by the suffix *-ee* [-E] joined to the negative suffix *-aat-;* e.g., *anhcutal* 'to fear' - *anhcaatee* 'don't fear', *kizhittal* 'to tear' *-kizhikkaatee* 'don't tear'. For instance: *ennai "ammaa"mkaateeTi! (RJ, 17)* 'Don't call me "mamma"!'; *muunhciyait tiruppikkaateeyeen (RJ, 59)* 'Don't turn your face off'; *eentiriyaatee (PKa, 94)* 'Don't get up'; *amkee pookaatee (AV, 147)* 'Don't go there'.

In the Sri Lanka dialect the suffix *-ee* is usually substitued by the suffix *-ai* [-AY]. For instance: *aTiyaatai appu! (PMP, 120)* 'Don't beat [me], dad!'

Plural Number

§ **231.** In Literary Tamil the negative imperative plural is denoted by the suffixes *-um(kaL), -iir(kaL).*

The suffix -um(kaL) is joined (by means of the increment *-y-)* to the imperative singular suffix *-ee;* e.g., *peecutal* 'to speak' - *peecaateeyum(kaL)* 'don't speak', *maRattal* 'to forget' - *maRavaateyum(kaL)* 'don't forget'. For instance: *enakku etir peecaateeyumkaL! (A:RJ, 222)* 'Don't contradict me!'

The suffix *-iir(kaL)* is joined to the negative suffix *-aat-;* e.g., *ceytal* 'to do' - *ceyyaatiir(kaL)* 'don't do'. For instance: *appaTiyellaam peecaatiiraiyaa! (JK, 136)* 'Don't say like this, sir!'; *oovarTaim veelaai vaamkaatiir (UA, 21.4.51, 3) 'Don't* make us work overtime'; *veelai muTintuviTTatenRu ninaiyaatiirkaL (KE, 124)* 'Don't think that the work is over'; *atait toTTu viTaatiirkaL (RKT, 76)* 'Don't touch it *(=the cat)'.*

Occasionally the suffix *-um* is added to forms with the suffix *-iir;* e.g., *ponpooR putalvar peRaaa tiirum (P, 9)* 'Have not children [which will become as dear to your heart] as gold'.

§ **232.** In Colloquial Tamil the imperative plural is denoted by the suffixes *-i(i)mka [-i(:)yn^{g}gE]* (before vowels *-i(i)mkaL [-i(:)yn^{g}gL], -(u)mka [-i(:)n^{g}gE]* (before vowels *-(u)mkaL* [*-i(:)n^{g}gL*]), *-iim.*

The suffix *-i(i)mka* is joined to the negative suffix *-aat-;* e.g., *ceytal* 'to do' - *ceyyaati(i)mka* 'don't do', *ceyyaati(i)mkaLeen* 'please don't do'. For instance: *ratna teecikar kiTTa vaay viTTuTaatiimka (JS, 18)* 'Don't tell anything about it to Ratna Deshikar'; *maRupaTiyum colReennu nenaccukkaatimka (JS, 32)* 'Don't think that I shall repeat it'.

Forms with the suffix *-iim* are derived and used similarly: e.g., *cellutall* 'to go' - *cellaaTiim* 'don't go' For instance: *naacap pooccunnu collatiimaiyaa, inspekTar (JAS, 132)* 'Don't say, inspector, that [everything] is ruined'.

The suffix *-umka* is joined (by means of the increment *-y-)* to the negative form of the imperative singular in *-ee;* e.g., *peecutal* 'to spea' *-peecaateeyumka* 'don't speak'. For instance: *ini aTikkaateeyumkaLaTaa (R, 26)* 'Don't beat him any more'.

The suffix *-mka* (in the Brahman dialect *-mkoo)* is joined directly to the singular form in *-ee;* e.g., *itu maatiri peecaateemkoo (RJ, 47)* 'Don't say like this'; *niimka reNtu peerum en manakkashTattai jaastiyaakkaateemkooTaa (PKV, 4, 1)* 'At least you two, don't aggravate my mental sufferings'. In the Southern elsalect the suffixes *-i(i)ka [-i(:)xE], -iya [-iyE]* are used instead of *-iimka* of the common colloqusal language. For instead of: *neerattark kalikkaatiya (PS, 25)* 'Don't waste time'; *viiNaak kaacek kariyaakkaatika (PKa, 98) 'Don't squander your money'.*

§ **233.** In Modern Literary Tamil hybrid imperative plurals of strong verbs are not infrequently formed by joining suffixes of the literary language to stems found in the colloquial; e.g.., *vaittal* 'to put' - *vaikkaateeyum(kaL) / vaikkaatiir(kaL) 'don't* put'. For instance: *ooy, en viiTTu vaacalil uTkaarntukoNTu pilaakkaNam vaikkaateeyum (PV, 80)* 'Don't wail at my door'.

NONFINITE FORMS

PARTICIPLES

§ **234.** In Literary Tamil the negative participle is denoted by the suffix *-a* or zero.

The suffix *-a* is joined to the negative suffix *-aat-*, whereas the zero suffix is found in forms with the negative suffix *-aa-;* e.g., *ceytal 'to do' -ceyyaa(ta)* 'which do(es) / will / did not do', *keeTTal* 'to hear' *-keeLaa(ta)* 'which do(es) / will / did not hear', *maRattal* 'to forget'- *maRavaa(ta)* 'which do(es) will / did not forget'.

§ 235. Negative participles have no tense distintions so that actions they express may be referred to any tense. In other respects the use of negative participles does not differ from that of positive participles; e.g., *caastiri aRaat tuyarattil muuzhkinaar (R, 43)* 'Shastri plunged into unconsoled grief'; *avaL azhaiyaa viruntinaLaay viiTTiRkul ppukuntaal (RT,212)* 'She entered the house as an unbidden guest'; *niimkaL varaata naaLil atuvum kiTaikkiRatillai (JP, 37)* 'On those days when you don't come, I don't collect even thus much'; *naan paaraata camayattil enakkup pin iruNTa caayaipool avarkaL muLaittaarkaL (PU, 20)* 'At those moments when I didn't look at them, they would grow up behind me as dark shadows'; *ceyyaata vaittiyam illai (JAS, 119)* 'There was no remedy left untried'; *piRanmanai nookkaata peeraaNmai caanRoorkku aRan (K, 148)* 'That noble manliness which looks not at the wife of another is the virtue of the great'; *viruntu puRattataat taanuNTal caavaa maruntenimum veeNTaRpaaR RanRu (K, 82)* 'It is not fit that one should wish his guests be outside [his house] even though he were eating the food of immortality (lit. the remedy owing to which one will never die)'.

§ 236. In Colloquial Tamil the negative participle is denoted by the suffix *-a* [-E] joined to the negative suffix *-aat-;* e.g., *naTakkaata kaariyam naTakkiRatee! (KS, 368)* 'Something unfeasible (lit. which will not occur) is taking place!'; *niRkaata talaivali atu (JS, 37)* 'That was an unceasing headache'.

VERBAL PARTICIPLES

§ 237. In Literary Tamil the negative verbal participle is denoted by the suffixes *-mal* (both in Modern and Classical Tamil), *-mai / -mee* (in Classical Tamil) or zero (both in Modern and Classical Tamil).

The suffixes *-mal, -mai, -mee* are joined to the negative suffix *-aa-;* e.g., *aRital* 'to know' - *aRiyaamal / aRiyaamai / aRiyaamee* 'without knowing', 'without having known', *piRattal* 'to be born' - *piRavaamal / piRavaamai / piRavaamee* 'without being born', 'without having been born'.

The zero suffix is found either in negative verbal participles with the negative suffix *-aat-* (the whole form taking the euphonic vowel *-u)* or in negative verbal participles with the negative suffix *-aa-;* e.g., *ceytal* 'to do' - *ceyyaa(tu)* 'without doing', 'without having done', *niRRal* 'to stop' - *nillaa(tu)* 'without stopping', 'without having stopped', *naTattal* 'to walk' - *naTavaa(tu)* 'without walking', without having walked.

§ 238. Negative verbal participles generally express actions which are either simultaneous with the action of the finite verb or preceding it. For instance: *oru vinaaTi vaacu ceyvataRiyaatu tikaittaan (AN, 148)* 'For a moment Vasu was at a loss without knowing what to do'; *naan avanaik kavaniyaatu aRaikku ooTineen (PPO, 93)* 'Taking no notice of him, I ran to the room'; *avan tirumpip paaraamal naTantaan (AN, 193)* 'He walked without looking back'; *tappaamee taaL aTaintaar nenhcurukkum tanmaiyinan (T, 8, 11)* 'He is capable of melting the hearts of those who, without making mistakes, reached His feet'.

Like participles, negative verbal participles have no voice distinctions and can denote passive actions; e.g., *pattiramkaL ellaam appaTiyee teeykkaamal kiTakkinRana (NPP, 17)* 'All pans lie uncleansed'; *anta maattiraikaL appaTiyee pirikkaamal irukkinRana (NPPV, 154)* 'Those pills lie unopened'.

Negative verbal participles of intransitive verbs can also express actions which affect their own agent; e.g., *cinnap paiyanaaka iruntaan. ippozhutu ennaTaa enRaal aTaiyaaLam teriyaamal vaLarntu viTTaan (NVC, 124)* 'He was a small boy. But now he has grown up and become unrecognizable'.

In a number of cases determined by the idiom negative verbal participles can be used in absolute construction. For instance: *naan konhcamum etirpaaraamal avaLuTaiya mutal kaTitam vantatu (AV, 101)* 'Her first letter came quite unexpectedly (lit. without my expecting it at all) for me'.

In such cases negative verbal participles may express actions which are either an aim or a cause of another action. For instance: *muunRu varushamaaka mazhai peyyaamal cuRRu vaTTaarak keeNikaLil ellaam taNNiir vaRRi viTTatu (KPK, 18)* 'As there was no rain for three years, all wells in the vicinity dried up'; *uyirukku evvita aapattum varaatu kaattaruLvaayaaka (RT,232)* 'Be his protector so that no danger for his life may arise'; *vaana uur koLvoomnaam maayappaTai vaaraamee (T, 46, 1)* 'We shall capture the Heavenly City, lest the mayic hordes should enter it'; *viizhnaaL paTaaamai nanRaaRRin axtoruvan paazhnaaL vazhiyaTaikkum kal (K, 38)* 'If no day passing idly, good to do [each day you] toil, a stone, t will be to block the way of future days of moil'.

Negative verbal participles in absolute construction may occasionally be used, like their positive correlates, in sentences with nominal predicates; e.g., *naalu peer peecuvatu unnakkut teriyum poolirukkiRatee? - teriyaamal enna! (KPK, 25)* 'It seems you are aware of what they are talking [in the village]? - How [can one be] unaware!'

§ 239. In Colloquial Tamil the negative verbal participle is denoted by the suffixes *-me(e)* [-mE], *-ma* [-mE] or zero.

The zero suffix is found in verbal participles with the negative suffixes *-aat-*, *-aa-*, the other two are joined to the negative suffix *-aa-;* e.g., *koTuttal* 'to give'- *koTukkaa(tu) / koTukkaame(e) / koTukkaama* 'without giving', 'without having given'. For instance: *paakkaame entak kaariyamum ceyyappaTaatumka (JS, 29)* 'Nothing should be done without thinking (lit. without having seen)'; *itai ivvaLavu avacaramaac cooRukuuTat timkaamak koNTuvantu kuTuttiimkaLee! (JP,28)* 'You have brought it (= the money) so quickly, without even having eaten [your supper]!'

In the Sri Lanka dialect the negative verbal participle in *-mai* [-mAy] is widely used; e.g., *cattam pooTaamai irumkooTaa (PMP, 40)* 'Don't make (lit. be without making noise'.

PARTICIPIAL NOUNS

§ 240. In Literary Tamil agential verbal participles void of person distinctions are derived by the suffixes *-avan* (sg. masc.),

-avaL (sg. fem.), *-avar(kaL)* (pl. epic), *-atu* (sg. n.), *-avai(kaL)* (pl. n.) joined to the negative suffix *-aat-;* e.g., *ceytal* 'to do' - *ceyyaatavan* 'he who does / will / did not do', *ceyyaatavaL* 'she who does / will / did not do', *ceyyaatavar(kaL)* 'they who do / will / did not do', *ceyyaatatu* 'that which does / will / did not do', 'inaction', *ceyyaatavai(kaL)* 'those which do / will / did not do'.

Negative participal nouns of this type are used both in Modern and Classical Tamil. They are void of tense distinctions so that the action which they express may be referred to any tense. In other respects their use does not differ from that of positive participial nouns (cf. §§ 213-214). For instance: *irupatu taaNTaatavaL koNTavanai vizhumki viTTu ninRaal etaRkaaka anutaapappaTaveeNTum? (JS, 41)* 'If a woman which has not yet turned twenty has sent her husband to his grave, should anybody feel pity for her?'; *maRukaNam etirpaaraatatu naTantuviTTatu (Am, 10)* 'Next moment a surprise incident took place'; *veelaikkup pookaatatu ennavoo payamaaka iruntaalum oru cantooshamaakavum irukkiRatu (JUT, 220)* 'Though it is somewhat fearful not to go to work, it is merry as well'; *[avan] vishayamkaLaiyum kaNNaaTic cillukaLaiyum kaN etirilum tinRu caakaatavan (PAI, 64)* 'Before everybody's eyes he was swallowing minute objects and shivers of glass and didn't die (lit. one who don't die)'; *yaazhinitu enpatam makkaL mazhalaiccol keeLaa tavarkaL (K, 66)* ' "The lute is sweet" , say those who have not heard the prattle of their own children'; *koTaatavarkaLaik kaNTittu varippaNamkaLai vaamkip paNakkaruvuulattai nirapputal veeNTum (KMI,40)* 'It is necessary to censure defaulters (lit. those who don't give) and, having collected the taxes' to fill up the treasury'.

§ 241. In Classical Tamil agential negative participial nouns with person forms are frequently used. One type of them does not differ from negative indicative forms (cf. § 225). The other is derived from the negative stem in *-aat-* by means of the suffixes *-een* (in the 1st pers. sg.) *-eem / -aam* (in the 1st pers. pl.), *-aay / -ai / -ooy* (in the 2nd pers, sg.), *-iira* (in the 2nd pers. pl.), *-aan / -oon* (in the 3rd pers. sg. masc.), *-aaL / -ooL* (in the 3rd pers. sg. fem.), *-aar / -oor* (in the 3rd pers. pl. epic.), *-a(a)* (in the 3rd pers. pl. n.). For instance: *aRital* 'to know' *-aRiy(aat)een*

'I who do / shall / did not know', *aRiy(aat)eem* 'we who do / shall / did not know', *aRiy(aat)aau / aRiyaatania / aRiyaatooy* 'thou who dost / wilt / didst not know', *aRiy(aat)iir* 'you who / will /did not know', *aRiy(aat)aan / aRiyaatoon* 'he who does / will / did not know', *aRiy(aat)aaL / aRiyaatooL* 'she who does / will / did not know', *aRiy(aat)aar / aRiyaatoor* 'they who do / will /did not know', *aRiyaa(tana) / aRiyaavana* 'those which do / will / did not know', 'those which are / will be / were unknown'.

Participial nouns of this type are used like similar participial nouns in the positive form. For instance: *yaavarum kaaNavee paTTimaNTapam eeRRinai eTTi nooTiraN TumaRi yeenaiyee (T, 5, 49)* 'Thou didst place me who didn't know [how much] eight and two [would be] upon the public forum'; *anhcuvaru nooyoTutunhcaa teenee (A, 45)* 'I don't (lit. am one who doesn't) sleep from terrible pain ; *tozhaayaayp pootalai nii parikarippaayaaka (Pu, 263)* 'Don't pass the gravestone without reverence (lit. thou becoming one who doesn't worship)'; *nooy coollinum aRiyaataay (KT, 58)* 'Thou wilt not know this disease even if they name it'; *maTTu maanti emmanai vaaraa yaaki ... (A, 316)* 'Without coming (lit. thou becoming one who won't come) to our house drunk ... ; *kaatali ariya Laakuta laRiyaa tooyee (KNT, 120)* 'Thou dost not (lit. art one who does not) know that thy beloved is inaccessible'; *aRiyaatiir poola vivaikuuRin... (KT, 6)* 'If you say this as if without knowing ...';*aRamkuuRaan alla ceyyinum oruvan puRamkuuRaan enRal initu (K, 181)* 'It is pleasing to hear that he, who does not even speak of virtue and lives in sin, does not backbite'; *teyvan tozhaaaL kozhunan tozhutezhuvaaL peyyenap peyyum mazhai (K, 55)* 'If she, who does not worship God but worships her husband, say, "Let it rain". it will rain'; *naaTuTan koTuppavum koLLaatoonee (P, 232)* 'Even if they offered him a kingdom, he (lit. he is one who) would not accept it'; *kaantaL illuyttu naTutalum kaTiyaa tooLee (KNT,361)* 'She did not scold when [I] planted this flower in our house'; *aRattiRkkee anpucaar penpa aRiyaar (K, 76* 'The ignorant (lit. they who do not know) say that love is an ally to virtue only'; *ninnaic ceernta aTiyaar maRRu onRu aRiyaataar (T, 5, 86)* 'The slaves that sought Thee know (lit. those who do not know) of no other [help save Thee]'; *acciram vaaraa tooree ... (KNT, 82)* 'He who is not coming [to me] for ages ... '; *kaaTTaa tana ellaam kaaTTip*

pinnum keeLaa tana ellaam keeTpittu ennai miiTTeeyum piRavaamal kaattaaT koNTaan (T, 5, 28) 'All that was not shown before He showed! All that was unheard before He made me hear as well! He made me His and saved from future births!'; *pariyinum aakaavaam paalalla (K, 376)* 'Unless destined, things won't prevail, however hard you guard [them]'.

§ 242. In Colloquial Tamil negative participial nouns are derived from the negative stem in *-aat-* by means of the same suffixes as positive participial nouns (cf. § 212); e.g., *paTittal* 'to read' - *paTikkaatavan* 'he who does / will / did not read', *paTikkaatava* 'she who does / will / did not read', *paTikkaatavamka / paTikkaatavaru* 'they who do / will / did not read', etc.

Besides, hybrid forms of strong verbs in which suffixes of the literary language are joined to stems of the colloquial are widely used in Modern Literary Tamil. For instance: *ataik keeTkaatavar pool mutalil cenRuviTap paarttaar (RT, 194)* 'At first he tried to go away as if he had not heard it'.

§ 243. The negative participial noun of action is also available in Literary Tamil. It is derived by means of the suffix *-mai* and does not differ in form from the negative verbal participle in *-mai* (cf. § 237); e.g., *aRital* 'to know' - *aRiyaamai* 'ignorance', etc.

This negative participial noun is used similarly to positive participial nouns in *-mai;* e.g., *en manaveetanaikkeellaam kaaraNam tamkaLai maRakka muTiyaamaitaan! (KS, 141)* 'The cause of my mental pain is in my incapability to forget you!', *en manam pemkaLuurukku TikkaT vaamkiya aRiyaamaiyai eNNi varuntiyatu (V, 141)* 'My mind suffered from the folly (lit. thinking of the folly) of having taken the ticket to Bangalore'; *pala varushamkaLaaka uuraiyee eTTip paaraamaiyinaal uur vivakaaramkaLaiyellaam aavalooTu keeTTut terintukoNTeen (JP, 99)* 'As I did not visit my village (lit. by not having seen) for many years, I was eager to know all the village news'; *ennuTaiya aRiyaamaikku iramkit taamkaL iraNToru keeLvikaLukku viTaitaraveeNTum (SDJ, 26)* 'Please condescend to my ignorance and answer one or two questions'; *avaL aaRRaamaiyooTu peecukiRaaL (KON, 67)* 'She speaks with unabating zeal'

§244. PARADIGM OF VERB INFLECTIONS IN LITERARY TAMIL

Positive Form
Indicative Mood
Present Tense
Singular

1st Pers. -(u)k(k)i(n)Reen, -(u)k(k)inRanen, -(u)k(k)inRanan, -(u)k(k)iRpe(e)n, -(u)tu

2nd Pers -(u)k(k)i(n)Raay, -(u)k(k)inRanai, -(u)k(k)iRpaay, -(u)k(k)iRpai, -(u)t(t)ai, -(u)t(t)i(i)

3rd Pers
mase. -(u)k(k)i(n)Raan, -(u)k(k)inRanan, -(u)k(k)iRpaan
fem. -(u)k(k)i(n)RaaL, -(u)k(k)inRanaL, -(u)k(k)iRpaaL
neu. -(u)k(k)i(n)Ratu, -(u)k(k)iRpatu

Plural

1st Pers. (u)k(k)i(n)Room, -(u)k(k)inRa(n)am, -(u)k(k)inReem, -(u)k(k)inRanem, -(u)tum, -(u)k(k)utum

2nd pers. -(u)k(k)i(n)Riir(kaL), -(u)k(k)inRanir, -(u)k(k)iRpi(i)r, -t(t)ir

3rd Pers.
epic. -(u)k(k)i(n)Raar(kaL), -(u)k(k)inRanar, -(u)k(k)iRpaar
neu. -(u)k(k)inRana

Future Tense
Singular

1st Pers. -[(u)k(k)](u)ve(e)n, -[(u)p]pe(e)n, -(u)k(k)een, -[(u)k(k)](u)van(en), -[(u)p]pan(en), -[(u)k(k)] -(u)val, -[(u)p]pal, -(u)k(k)u

2nd Pers. -[(u)k(k)](u)vaay, -[(u)p]paay, -[(u)k(k)](u)vai, -[(u)p]p(av)ai, -(u)k(k)aay

3rd Pers.
-[(u)k(k)](u)va(a)n, -[(u)p]pa(a)n, -[(u)k(k)]
masc.(u)vanan, -[(u)p]panan
fem.-[(u)k(k)](u)va(a)L, -[(u)pa(a)L
neu.-[(u)k(k)]um, -[(u)k(k)]untu

Plural

1st Pers. -[(u)k(k)](u)voom, -[(u)p]poom, -[(u)k(k)](u)va(a)m, -[(u)p]pa(n)am, -[(u)k(k)](u)vanam, -(u)k(k)a(a)m, -[(u)k(k)](u)ve(e)m(kaL), -[(u)p]peem(kaL), -(u)k(k)um

2nd Pers. -[(u)k(k)](u)viir(kaL), -[(u)p]piir(kaL), -[(u)k(k)]-(u)vir, -[(u)p]pir

3rd Pers.
-[(u)k(k)] (u)vaar(kaL), -[(u)p]paar(kaL),
epic.[(u)k(k)](u)v(an)ar, -[(u)p]patai, -[(u)p]a,
-[(u)k(k)](u)vatai, -[(u)p]patai, -ma(a)r, -manar
neu.-(u)v(an), -[(u)p]p(an)a

Past Tense
Singular

1st Pers. -(u)t(t)een, -(u)t(t)anen, -(u)t(t)anan, -(u)nteen, -(u)ntanen, -(u)ntanan, -ine(e)n, -inan

2nd Pers. -(u)t(t)aay, -(u)t(t)a(na)i, -(u)ntaay, -(u)nta(na)i, -inaay, -in(av)ai, -(u)t(t)avai, -(u)ntavai

3rd Pers.
masc. -(u)t(t)a(n)an, -(n)ta(n)an, -ina(a)n
fem. -(u)t(t)a(n)aL, -(u)nta(n)aL, -ina(a)L
-(u)t(t)atu, -(u)ntatu, -iRRu, -inatu, -iyatu, -(u)t(t)anRu,
neu. -(u)ntanRu, -inRu

Plural

1st Pers. -(u)t(t)oom, -(u)t(t)a(n)am, -(u)t(t)eem, -(u)t(t)ane(e)m, -(u)ntoom, -(u)nta(n)am, -(u)nteem, -(u)ntane(e)m, -inoom, -ine(e)m, - ina(a)m, -(u)t(t)ikum, -(u)ntikum

2nd Pers. -(u)t(t)iir(kaL), -(u)t(t)anir, -(u)ntiir(kaL), -(u)ntanir, -iniir(kaL), - inir

3rd Pers.
-(u)t(t)aar(kaL), -(u)t(t)anar, -(u)ntaar(kaL),
epic. -(u)ntanar, -inaar(kaL), -inar, -(u)t(t)atai, -(u)ntatai, -inatai
neu. -(u)t(t)(an)a, -(u)nt(an)a, -ina

Imperative Mood

	Singular	Plural
1st Pers.		-(v/y)aamoo
2nd Pers.	-∅, -(v/y)aay, -i	-(v/y)um(kaL), -(v/y)umkooL, -(u)miniir, -(u)min(kaL), -(v/y)iir(kaL)

Optative Mood

-[(u)k(k)]aTTum, -(u)ka

Particples

Present	Future	Past
-(u)k(k)i(n)Ra	-[(u)k(k)]um, -[(u)k(k)]untu	-(u)t(t)a, -(u)nta, -ina, -(ii)iya

Verbal Participles

-(u)t(t)u, -(u)ntu, -(ii)i, -[(u)k](u)pu, -(v/y)aa, -(v/y)uu, -ku

Infinitives

-[(u)k(k)]a, -(u)ppa

Supines

-(ii)iya(r), -(u)vaan, -[(u)p]paan, -vaakku, -[(u)p]aakku, -(u)maar

Conditional Verbal Participles

-(u)t(t)aal, -(u)ntaal, -inaal, -[(u)k(k)]il, -[(u)k(k)]in, - [(u)pp] in, -(u)k(k)iRpin

Participles Nouns

-(u) k(k)i(n)Ravan [-vaL, -var(kaL), ~tu -vai (kaL)], -(u)k(k)inRoon, [~ooL, ~oor(kaL)], -(u)k(k)iRpavan [~vaL, ~var(kaL), ~tu, ~vai(kaL)], -(u)p(p)avan [~vaL, ~var(kaL), ~tu, ~vai(kaL], -(u)vatu, -(u)voon [~L, ~r(kaL)], -(u)p(p)oon [~L, ~r(kaL)], -(u)t(t)avan [~vaL, ~var(kaL), ~tu, ~vai(kaL)], -(u)ntavan [~vaL, ~var(kaL), ~tu, ~vai(kaL)], -inavan [~vaL, ~var(kaL), ~tu, ~vai(kaL)], -iyavan [~vaL, ~var(kaL), ~tu, ~vai(kaL)], -(u)t(t)oon [~L, ~r(kaL)], -(u)ntoon [~L, ~r (kaL)], -[(u)k(k)] umavan. (~oon, ~avaL, ~ooL, ~avar, ~oor, ~atu, ~avai), -[(u)k(k)] unan (~am, ~ai, ~aL, ~ar, ~a), -(u)k(k)inRamai, -(u)t(t)amai, -(u)ntamai, -inamai, -iyamai, etc. (cf. forms of the indicative mood)

Verbal Nouns

-(u)t(t)al, - [u(kk)] al, -(u)k(k)ai

Negative form

Indicative Mood

		Singular	Plural
1st Pers.		-(v/y)een	-(v/y)oom, -(v/y)aam, -(v/y)eem(kaL)
2nd Pers.		-(v/y)aay	-(v/y)iir(kaL)
	masc.	-(v/y)aan	-(v/y)aar(kaL)
3rd Pers.	fem.	-(v/y)aaL	
	neu.	-(v/y)aatu	-(v/y)aa

Imperative Mood

Singular	Plural
-(v/y)aatee	-(v/y)aateeyum(kaL), -(v/y)aatiir(kaL), -(v/y)aatiirum, -(v/y)aatiim

Participles

-(v/y)aa(ta)

Verbal Participles

-(v/y)aa(tu), -(v/y)aamal, -(v/y)aamai, -(v/y)aamee

Participles Nouns

-(v/yaatavan [~vaL, ~var(kaL), ~tu, ~vai(kaL)], -(v/y)aateen [~eem/~aam, ~aay/ ~anai/ ~ooy, ~iir, ~aan/ ~oon, ~aaL/ ~aaL~ooL, ~aar/ ~oor, ~(an)a], -(v/y)aavana, -(v/y)aamai, etc. (cf. forms of the indicative mood)

§ 245. CONJUGATION OF THE VERBS *varutal* 'to come' AND *iruttal* 'to be' IN COLLOQUIAL TAMIL (WITH DIALECTS)

Positive Form

Indicative Mood

Present Tense

Singular

1st Pers. *va(a)Reen, varuteen, vaaRan* *irukeen, iruk(ki)Ranaan*

2nd Pers.		*va(a)Ree, varutee*	*irukkee, iruk(ki)Rani(i)*
3rd Pers.	masc.	*varRaan, vaaraan, varutaan*	*irukkaan*
	fem.	*varRaa, vaaraa, varutaa*	*irukkaa*
	neu.	*varutu*	*irukku(tu), kiiṭu*

Plural

1st Pers.		*va(a)room, varutoom, vaaram*	*irukkoom*
2nd Pers.		*var(r)iimka, vaariya, vaareeL, varutika*	*irukkiimka, irukkiya, irukkeeL*
3rd Pers.		*varRaamka, vaaraa(m)ka, varutaaka, varukinam,*	*irukkaamka, irukkaaru, irukkaaka, irukkinam,*
	epic	*varRaanuva/varRaaLuva*	*irukkaa, irukkaanuva/irukkaaLuva*
	neu.	*varutu(m)ka*	*irukkuṭu(m)ka*

Future Tense

Singular

1st Pers.		*varuveen*	*iruppeen*
2nd Pers.		*varuvee*	*iruppee*
3rd Pers.	masc.	*varuvaan*	*iruppaan*
	fem.	*varuvaa*	*iruppaa*
	neu.	*varum*	*irukkum*

Plural

1st Pers.		*varuvoom*	*iruppoom*
2nd Pers.		*varuvii(m)ka, varuveeL*	*iruppii(m)ka, iruppeeL*
3rd Pers.		*varuvaa(m)ka, vaaruvaa,*	*iruppaa(m)ka,*
	epic.	*varuvaanuva/varuvaaLuva*	*iruppaanuva/iruppaaLuva*
	neu.	*varum*	*irukkum*

past Tense

Singular

1st Pers.		*vanteen, vantanaan*	*irunteen, iruntanaan*
2nd Pers.		*vantee, vantani(i)*	*iruntee, iruntani(i)*
3rd Pers.	masc.	*vantaan, vantavan*	*iruntaan, iruntavan*
	fem.	*vantaa, vantava*	*iruntaa, iruntava*
	neu.	*vantatu, vanticcu*	*iruntatu, irunticci*

Plural

1st Pers.		*vantoom, vantanaam*	*iruntoom, iruntanaam*
2nd Pers.		*vantiimka, vanteeL*	*iruntiimka, irunteeL*
3rd Pers.	epic.	*vantaa(m)ka, vantaa*	*iruntaa(m)ka, iruntaa*
	neu.	*vantatu(m)ka*	*iruntatu(m)ka*

Imperative Mood

Singular		Plural	
vaa	*iru*	*vaa(ru)mka, vaamkoo*	*irumka, iriyumka*

Optative Mood

varaTTum *irukkaTTum*

Participles

Present	*varRa, vaara*	*irukk(aR)a*
Future	*varum*	*irukkum*
Past	*vanta*	*irunta*

Verbal Participles

vantu *iruntu*

Infinitive

vara *irukka*

Conditional Verbal Participles

vantaa, vantaakka(a)	*iruntaa, iruntaakka(a)*

Temporal Verbal Participle

varaccee	*irukkaccee*

Participial Nouns

varRavan (- va, - vamka), varatu, vantavan (- va, - vamka), vantatu	*irukkaRavan (- va, - vamka) irukkaRatu, iruntavan (- va, - vamka), iruntatu*

Verbal Noun

varal	*irukkal*

Negative Form

Indicative Mood

varaatu	*irukkaatu*

Imperative Mood

varaatee, varaatiimka	*irukkaatee, irukkaatiimka*

Participle

varaata	*irukkaata*

Verbal Participles

varaatu, varaamee	*irukkaatu, irukkaamee*

Participial Nouns

varaatavan (- va, - vamka), varaatatu	*irukkaatavan (- va, - vamka), irukkaatatu*

THE VERBS *uL-* 'TO BE', *il-* 'NOT TO BE', 'TO BE UNAVAILABLE', 'NOT TO HAVE', *al-* 'TO BE NOT (SO-AND-SO)'

§ 246. The verbs *uL-* 'to be', 'to be available', *il-* 'not to be', 'to be unavailable', 'not to have', *al-* 'to be not (so-and-so)' differ from other verbs in that their paradigm is incomplete: the first of these verbs has only positive forms, whereas the other two have only negative forms. They also have some peculiarities in their structure.

§ 247. The verb *uL-* 'to be', to be available' has only positive forms of the present tense, viz., finite forms of the indicative mood, a participle and participial nouns. They all are derived by means of respective suffixes joined to the primary stem of the verb (with a zero suffix of the present tense). The following forms are generally used: ***uNTu*** 'is' (a form of the 3rd person singular neuter used in the sense of a form common for all persons, numbers and genders), ***uL(L)een / uLen*** 'I am', *uLLaay / uLai* 'thou art, *uL(L)a(a)n* 'he is', *uL(L)a(a)L* 'she is ***uL(L)atu*** 'it is', ***uLLoom /uL(L)eem*** 'we are', ***uLLiir(kaL)*** 'you are', ***uLLaar(kaL) / uLLanar / uLa(a)r*** 'they' (epic) are', *uL(Lan)a* ,they (n) are', *uLLa* 'which is', 'which exists', which is available', ***uLLa(v)an*** 'he who is', ***uLLa(v)aL*** 'she who is', ***uL(L)atu*** 'that which is', 'that which exists', that which is available', ***uLLa(v)ar(kaL) / uLLoor*** 'they (epic.) who are', ***uLLavai / uLa*** 'they (n.) which are', 'they which exist', uL(L)amai 'being', 'presence', 'availability'. For instance: ***anpiRkum uNToo aTaikkuntaazh? (K, 71)*** 'Is there bar that can even love restrain?'; ***uttaravu peRRuLLiirkaL (RA, 74)*** 'You have (lit. are) received an order'; ***atu ellaak kuzhantaikkum uLLatu taanee? (JP, 158)*** 'Every child has it (lit. it is in every child's possession), hasn't it', ***katavait taTTuvataRku ettanaiyoo muRaikaL uLLana (NPM, 73)*** 'There are many ways of knocking at the door'; *peNNiR peruntakka yaavuLa? (K, 54) 'What is more worthfull than a woman?'; viiTTil uLLa ellaaraiyum azhaittu... (RKT, 73) 'Having invited everybody present in the house...; keeLumkaL naaTTil uLLiir (BDK, 1, 105)* 'Listen ye who live (lit. are) in this country'; ***naan ataRkut takuti uLLavan alla (RKT, 62)*** 'I am not the very man (lit. he who has fitness) for this job'; ***avan maaLikaivaacikaLukku nanku***

paricayamuLLavan (Am, 35) 'He is well-known (lit. one who is acquaintance) to the inmates of the palace'; *umkaLukku avvirup-pam uLLamaiyaal naan aRintatai umkaLukkuc colla ennai anumatiyumkaL (JCN,79)* 'As you have (lit. because of being with you) such a desire, let me tell what I know'.

§ 248. The verbs *il-* 'not to be', 'to be unavailable' and *al-* 'to be not (somebody/something)' have negative finite forms of the indicative mood and a number of nonfinite forms. Besides, a positive form of the infinitive is found in some set phrases. Within composite words (cf. § 335) the verb *al-* retains forms of the imperative and the optative moods.

249. In Modern Tamil the invariable forms *illai* and *alla* '(I) am not', '(we/you/they) are not', '(he/she/it) is not' are used without distinction of person, number or gender. For instance: *aTiyeen avarukku neert tampi alla (JS, 86)* 'I am not next younger to him'; *naan illaaTTaa nii illai (RJ, 55)* 'You will be lost without me (lit. if I am not, you are not)'; *naan veTkattaiyum maaNattaiyum viTTavaL alla (KPK, 60)* 'I have not yet lost (lit. I am not one who has lost) modesty and honour'; *makeentira cakkaravartti koozhai alla, payantavar alla (KS, 472)* 'Mahendra is no coward, he is not (lit. one who is) afraid'; *yaarum arukil illai (JP, 51)* 'There is nobody near'; *munnaal imkee inta yaanai illai (KP, 80)* 'There was no elephant here before'; *niimkaL uNmaiyaaka uuril illaiyaa? (JA, 115)* 'Is it true that you have not been in the village?'; *oru nooyum illai enRu colliviTTaar (JP,54)* 'He said that there was no illness [in him]'; *makaacaktiyuLLa inta atircciyai etirttuniRkum kaTTiTamkaLee illai (J.1.5.74,3)* 'There are no buildings which can withstand this mighty blast'.

There is a tendency in Modern Tamil to use the word *illai* ('there is) no' in the sense of the word *alla* '(it) is not'; e.g., *avan piccaikkaaran illai (PSA, 45)* 'He is no beggar'; *elloorum tamizharkaLtaanaa? -elloorum tamizharkaLillai (AK,94)* 'Are all of them Tamils? - No, they are not all Tamils'; *unakku yaartaan nallavan illee?... ivanum keTTavan illee (JUT,248)* 'Who is not good in your opinion?... This is one is no villain too'.

These two forms (commonly with the interrogative particle *aa* 'whether' attached) are frequently used in the sense of interrogative parenthetical words meaning 'isn't it so?', 'really?', etc.; e.g., *appozhutu naan kuzhantai yillaiyaa? (RJ, 158)* 'At that time I was a child, wasn't I?; *peeTTiyai aarampikkalaamillee? (JON, 41)* 'We may begin our interview, mayn't we?'; *iruvarum ceerntu viLaiyaaTinavarkaL allavaa? (Am, 45)* 'You two were playmates, weren't you?'

In Modern Tamil both *illai* (coll. *illee)* and *alla* are regularly used as negative particles meaning 'no', 'not'; e.g., *ramkam innum ezhuntirukkaliyaa? - illee (JUT, 254)* 'Hasn't Rangam got up yet? - No'; *aacai kaapiyin meelaa? - alla (PKa, 55)* 'Do you like some coffee? - No'; *vaacuviikkut tarmacamkaTamaaka - illai, payamaaka iruntatu (AN, 141)* 'Vasu was uneasy or, rather, afraid'; *makkaLai matittu alla, mitittee aaTci naTatta... (J, 28.1.79, 1)* 'To rule the country not respecting the people but trampling on them...'; *avanukkuc colliyalla avan aaRRuurukku vantatu (ACK, 50)* 'It was not because of what was told that he came to Attrur'; *teyvam eppozhutu kaN tiRakkumoo enRukuuTa illai - paiyanukku viiTTup pakkam eppozhutu manantirumpumoo enRu ammaa kaattuk kiTappaaL (RJ, 72)* 'The mother will not even expect when God remembers her, but she will expect when her son's mind turns to his home'.

The word *illai* (coll. *illee)* may be used as a conjunctive word meaning 'or', 'otherwise', e.g.; *eetaavatu connaanaa avan? illee, avataan eetaavatu connaaLaa? (JUT, 221)* 'Did he say something unpleasant? Or probably his wife did?'; *uTanee vaapas vaamkac col. illai es.ji.em. neernta kati un arumai makanukku eeRpaTum (J, 10.6.79, 7)* 'Tell [your husband] to withdraw [his candidature] immediately. Otherwise the same misfortune will happen to your dearest son as did to S.G.M.'; *aNNaamuttuvai umkaLukkut teriyaatu. illai, terintirukkalaam (NE, 162)* 'You don't know Annamutthu. Why, you may know him'.

§ 250. In Classical Tamil both *il-* and *al-* have forms for all persons, numbers and genders, to wit,

	Singular		Plural	
1st Pers.	*il(l)e(e)n,* *ilan*	*al(l)e(e)n,* *alan*	*illoom,* *il(l)e(e)m,* *il(l)am*	*alloom,* *al(l)eem,* *al(l)am*

2nd Pers.		*il(l)aay, il(l)ai*	*allaay, al(l)ai*	*il(l)i(i)r*	*al(l)i(i)r*
3rd Pers.	masc.	*il(l)a(a)n*	*al(l)(a)an*	*il(l)a(a)r*	*al(l)a(a)r*
	fem.	*il(l)a(a)L*	*al(l)a(a)L*		
	neu.	*inRu, ilatu, illaatu*	*anRu*	*il(a), illa(i)*	*al(l)a*

For instance: *ilanenRu tiiyavai ceyaRka (K, 205)* 'Commit not evil, saying, "I am poor" (lit. I have not)'; *yaanitaRku ilanor kaimmaaRu (T, 22, 2)* 'I have naught with me to give in turn for this'; *onRumnii allai anRi onRu illai (T, 22, 7)* 'Thou art naught but naught subsists sans Thee'; *paacam onRum iloom (T, 40, 7)* 'I (lit. we) have no bonds'; *valleem alleem aayinum... (P, 126)* 'Though we are not strong...'; *aakkam aLaviRuti illaay (T, 1, 41)* 'Thou has neither beginning, nor measure, nor end'; *itu kuRittu atika neeram cintippataRkut taruNam atuvanRu (KE, 86)* 'This is not a proper moment to meditate long upon it'; *illenil anaittumee azhintu pooy viTum (RT, 245)* 'Otherwise (lit. if not) everything will be ruined'.

Theere are cases in Classical Tamil already when agreement in person, number and gender is not observed in forms of the 3rd person plural neuter; e.g., *inaittuNait tenpaton Rillai (K, 87)* 'The meausre [of virtue] is not something (lit. one) which can be defined'; *yaarum piRantum iRavaataa ril (NA, 7)* 'Though all are born, none are exempt from death'.

§ 251. The following nonfinite forms of the verbs *il-* and *al-* are used in Literary Tamil:

(a) the participles *il(l)aa(ta) / inRiya* 'which has not', 'void of', 'absent', al(l)aa(ta) 'Which is not'; e.g., *TikkeT illaata piryaaNi (PTC, 52)* 'a stowaway (lit. a passanger which has no ticket)', *naaN illaa naayineen (T, 5, 84)* 'I, a dog sans shame', *payanilaac col (K, 200)* 'useless words', *maaRilaata maakkaruNai (T, 5, 91)* 'mighty grace that doesn't change (lit. which has no charge)', *uNmaiyallaata coRkaL (F, 36)* 'untrue (lit. which are not the truth) words', *meyyanpu peRavee valleen allaavaNNam peRReen yaan (T, 5, 86)* 'I have gained the way by which true love for Three I cannot gain';

(b) the verbal participles *il(l)aa(tu)/illaamal/inTi/inRu* 'having no(t)', 'being unavailable', 'in the absence of', 'without', 'besides', *al(l)aa(tu) / allaamal / allaamai / anRi* 'being not (something/somebody)', 'except', 'without', 'or'; e.g. *naan ciRitu talai caaykka iTamillaatu ceykiRaayee! een? (RKT, 73)* 'You deprive me of a place to lay my head on! Why so?'; *caappaaTumillaamal tuukkamumiullaatu iravu muzhutum porumip poruni... (RJ, 71)* 'Having wept throughout the night without food or sleep...'; *avarkaL iruvarum kaNavan-manaiviyaaka illaamal nalla iraNTu naNparkaL maatirip pazhakikkoLLa aarampittanar (JON, 201)* 'Being no spouses, they have become good friends'; *avarkaLukkillaamal veeRu yaarukku antá uNavu? (Am, 11)* 'For whom else, if not for them, is this food served?'; *kalviyinri irukkak kuuTaatu (Am, 36)* 'One cannot live without education '; *carmaa vaaNitaasapurattinaraip pool allaatu caRRu naakarikamaakavum cuttamaakavum uTaiyaNintu koLvaan (PK, 55)* 'Sharma dressed a little better and cleaner than (lit. unlike) other inhabitants of Vanidasapuram'; *iitu alladtu vaNNam illai (T, 5, 77)* 'There is no way save this'; *avananRi oor aNuvum acaiyaatu (AKP, 32)* 'Not an atom will move without Him'; *kaatal peritaa? anRi kaTamai peritaa? (RT, 109)* 'Is love more important or duty?';

(c) the conditional verb al participles *al(l)aal / al(l)aan / anRiyil* 'unless', 'besides', 'except'; e.g., *vicumpin tuLiviizhin allaal maRRaamkee pacumpul talaikaaN paritu (K, 16)* 'It will be impossible to see green herb lift up its head unless drops of rain are shed from the clouds'; *anhcaamai allaal tuNaiveeNTaa (K, 497)* 'No other aid than fearlessness is needed';

§ **(d)** agential participial nouns void of personal forms, to wit: *illaatavan* 'he who has not', [*~vaL* 'she who has not', *~var(kaL)* 'they (epic.) who have not', *~tu* 'that which has not', 'absence', *~vai(kaL)* 'those (n.) which have not'], *allaatavan* 'he who is not' [*~vaL* 'she who is not', *~var(kaL)* *'they who are not'*, *~tu* 'that which is not', 'non-existence', *~vai(kaL)* 'those which are not']. *illavan / il(l)oon / il(l)aataan* 'he who has not' [*~L* 'she who has not', *~r* 'they who have not'], *al(l)avan / alloon / al(l)aataan* 'he who is not' [*~L* 'she who is not', *~r* 'they who are not'], *il(l)a(ata)tu* 'that which has not', 'absence', *al(l)atu* 'that which is not', 'non-existence', 'or'

il(l)aa 'those which have not', *alla(ata)na / al(l)avai* 'those which are not'; e.g., *intap paTattil irukkiRa iruvarumee ippootu illaatavarkaL (JOM, 251)* 'The both persons seen on this photo are no more'; *tenpakutiyil piraamaNarallaataarum vaazhkinRanar (JI, 77)* 'In the southern part [of the village] non-Brahmans also live"; *tanneer illoon taanee (T, 3, 30)* 'He is one who has no equal'; *aakaaram illaatataal avaLaal naTakkavum muTiyavillai (Am, 9)* 'Because of starvation (lit. due to the absence of food) she was even unable to move'; *coRkooTTam illatu ceppam (K, 119)* 'Inflexibility (lit. absence of obliquity) in word is righteousness'; *nanRallatu maRappatu nanRu (K, 108)* 'It is good to forget what is not good'; *iicanee nii illai imkum amkum (T, 5, 78)* 'O Isa, here and there there's naught except Thee'; *veelai koTu. allatu cooRu koTu (RPP, 245)* 'Give [us] work. Otherwise give rice'; *azhukkaaRRin allavai ceyyaar (K, 164)* 'He will not do evil (lit. those which are not [good]) through envy';

(e) agential participial nouns with person forms, to wit: *il(l)(aat)een* 'I who have not', *il(l)aay / il(l)ai / il(l)ooy* 'thou who hast not', *il(l)a(a)n* 'he who has not' and other participial nouns of the verbs *il-* and *al-* which do not differ from finite forms; e.g., *enhnhaanam ilaateen? (T, 1, 39)* 'What knowledge am I devoid of?'; *viruppileenai aaNTukoNTa en aaramutai (T, 27, 3)* 'Thou art my rare nectar which made my loveless self Thy serf'; *ellaa uyirumaayt tazhaittup pizhaittu avai allaiyaay niRkum ettanee (T, 37, 8)* 'O Trickster! Thou didst blossom out as all the lives and didst part from them and stood'st as distinct one'; *takaicaanRa coRkaattuc coorvilaaL peN (K, 56)* 'She is a wife who unveariedly guards her household's fame'; *maRRu uyir uLLavum illavum axRiNai (N, 261)* 'Other animate and inanimate nouns are neuter'; *aRanalla ceyyaaree (K, 173)* 'They do no deeds of ill (lit. those which are not virtue)';

(f) participial nouns of action, to wit: *illaamai* 'absence', *allaamai* 'non-existence', 'not being (something)'; e.g., *mazhai illaamaiyaal naaTu ularvatum uNTu (MV, 93)* 'As there is no (lit. due to the absence of) rain the country is hit by drought';

(g) the infinitives *illa* and *alla* (in the set phrases *illavee illai* 'there is no trace of', *allavee alla* 'not at all', 'by no means'): e.g., *makkaL inta aapeeTcakarai aatarikkiRaarkaL enpataiyaa inta muTivu kaaTTukiRatu? illavee illai! (J, 19.9.54, 3)* Does this resolution prove that the people support these candidates? Not at all!'; *cutantirattaiyum aracurimaiyum valiyuRuttum koLkaiyaik kaTaippiTippatu acaattiyamaanatu allavee alla (J, 25.9.55, 5)* 'It is by no means impossible to pursue the policy of strengthening ndependence and sovereignity'.

§ 252. In Colloquial Tamil the following forms of the verbs *uL-* and *il-* are only used, viz., *uNTu* 'is', *uLLa* 'which is', *ille(e) / illa / illi(i)mka* 'no', 'not', *illiyaa* 'isn't there', 'isn't it', *illaa(ma) / illaame(e)* 'without', *illaata* 'absent'.

ADVERB

§ 253. Adverbs are not numerous in Tamil. For the most part they comprise adverbs of place, adverbs of manner and adverbs of time. Commonly corresponding interrogative adverbs are also available. They all are invariable.

Adverbs of place are derived from the same roots as demonstrative pronouns and fall into similar spatial classes, viz., proximate, intermediate and remote. For instance:

imku 'here', 'hither', *amku, umku* 'there', 'thither', *emku* 'where', 'whither';

iimku 'here', 'hither', 'thus' (like this), *aamku, uumku* 'there', 'thither', 'thus' (like that), *yaamku* 'where', 'whither', 'how';

i(i)mkaN 'here', *a(a)mkaN* 'there', *u(u)mkaN* 'there', 'formerly', emkaN / yaamkaN 'where';

iiNTu 'here', 'now', *aaNTu /aaNTai* 'there', *yaaNTu* 'where', 'when';

iimkan(am) / insnsan(am) 'here', 'thus' (like this), *ansnsan(am)* 'there', 'thus' (like that), *aamka(nam) / aansnsanam, unsnsan(am)* 'thus' (like that), *yaamkanam / yaansnsanam / ensnsan(am)* 'Where' Whither', 'how';

avaN 'there', 'thus, *uvaN* 'above', *evaN* 'where', 'how', *yaavaN* 'where'.

Other adverbs have no spatial gradation of this kind; e.g., *int* 'immediately', 'henceforth', 'hence', *innini* 'immediately', 'at once', *innee* 'immediately', 'here', 'thus', *innum / innam* 'still', 'more', *uTan* 'together', 'immediately', 'at once', *entu* 'how' *een / evan* 'why', 'what for', *cummaa* 'leisurely', 'aimlessly', *nani* 'very', *pinnam / pinnar* 'behind', 'afaterwards', *munnam / munnar* 'in front of', 'before', 'earlier', *vaaLaa* 'calmly', 'indifferently', 'in vain', *veRum(an)ee* 'only', etc.

§ **254.** In Colloquial Tamil and in dialects some more adverbs may be found; e.g., *appa / appo(o)* 'then', *ippa / ippo(o)* 'now', *eppa / eppo(o)* 'when', *impiTTu / ampiTTu, immaam / ammaam* 'so many', 'thus much', *empiTTu, emmaam* 'how many', 'how much', etc.

§ **255.** Occassionally adverbial forms develop nominal traits and then may take some of case suffixes or be qualified by participles. e.g., *namatu viiTemkilum viLakkeeRRi vaiyumkaL (DN, 226)* 'Light lamps throughout our house'; *niiyee connee cittekku munnaaTi (KPT, 75)* 'A little earlier you have told this yourself'; *manita naaRRamee illaata amkut tanakku niyaayam kiTaikkum enRu ninaittaan (PU, 143)* 'He hoped that he would find justice in that uninhabited (lit. devoid of odour of man) place'; *eppoo? - nii cinnavaLaaka irunta appoo (V, 180)* 'When? - When you were a small girl'.

PARTICLES

§256. Particles, i.e., subsidiary words which imply various shades of meaning to other words or whole sentences, are not numerous in Tamil. They comprise the postpositive particles *um* 'and', *aa* 'whether', *ee* 'isn't it', *oo* 'really', *kol* 'hardly', *to(o)Ru(m)* 'every', *een* 'just', *(u)mka* 'humbly' and the prepositive particles *i* 'this', *a, u* 'that', *e* 'which'. In addition there are a number of expletive or empty particles in Classical Tamil which imply no meaning whatever and are commonly used in poetry for prosodic purposes. Finally, some forms of meaningful words may occasionally be used as particles.

THE PARTICLE UM

§ 257. The particle *um* is used:

(a) As a connective particle (='and') which is attached to each word it connects; e.g., *tannaippaRRiyum iravil naTantataiyum maRantuviTTaaL (PU, 97)* 'She forgot about herself and about the night incident'; *tuRantaarkkum tuvvaa tavarkkum iRantaarkkum ilvaazhavaan enpaan tuNai (K,42)* 'He will be called an aid to the forsaken, the poor and the dead who is famed for household virtue'.

(b) As an intesifying particle (= 'even', 'also', 'too'); e.g., *kuRavarum maruLum kunRattup paTin... (PP, 10, 275)* 'If you find yourself in mountains, feared even by mountaineers ...'; *aRattiRkee anpu caarpu enpa aRiyaar maRattiRkkum axtee tuNai (K, 76)* 'The ignorant say that love is an ally to virtue only, but it is also a help to [get out of] vice'.

(c) As a concessive particle (='although') which is attached to verbal participles when the fact of concession is regarded as actually realized; e.g., *nii paTittum payan illai (V, 154)* 'Although you studied, there was no use of it'; *uNavu iruntum uNNa muTiyaatu (PA, 35)* 'Although there was some food [there], [she] could not eat'; *enna ceytum kaal cariyaakavillai (R, 20)* 'Whatever he did (lit. although he did everything he could) the leg would not heal up'; *evvaLavu colliyum payan illai (PK, 35)* 'Although [they] told [it to her] many times, there was no use of it'.

The possibility of the connective or the intensifying meaning (instead of the concessive one) being implyed by the particle *um* to the verbal participle it is attached to is not ruled out either; e.g., *vaalaik kuzhaittum pala vitamaana captamkaL ceytum tanatu uLLa uNarccikaLai veLippaTuttiyatu (TU, 95)* 'It (= the dog) expressed its feelings by wagging its tail and uttering various sounds'; *laapattiRku varampu kaTTappaTaatenRum laapattin entap pakutiyum veLinaaTTiRkuc cellak kuuTaatenRa nirpantanaiyum kiTaiyaatenRum avar meelum kuuRinaar (J, 20.11.55, 3)* He said further that profits would not be limited and that there would be no restrictions for transferring any portion

of them abroad'; *maRantum piRankeeTu cuuzhaRka (K, 204)* 'Don't plan another one's ruin even in forgetfulness'.

(d) As a concessive particle (= 'even if') which is attached to conditional verbal participles, the fact of concession being regarded either as actually realized or as contrary to reality; e.g. *iRantaalum iRakkaaviTTaalum atu innum etiritaan (PU, 137)* 'Whether he is dead or not, he is still an enemy'; *inta malaiyin aTutta pakkattil namatu viiTu iruntaalum ennaal oru aTi eTuttuvaikka muTiyaatu(PU, 200)* 'Even if our house were situated on the other slope of this hill, I would not be able to make a step further'.

The conditional verbal participles of the verbs *ennutal* 'to say', *aatal* 'to become' are particularly frequent in such phrases with the particle *um;* e.g., *eetaakilum peecaveeNTumee (JON, 33)* 'One should say something'; *oru muRaiyeenum kaNTirukka maaTTiirkaLaa? (BK, 18)* 'Would you look [here] at least once?'; *onRaanum tiiccol ... nanRaakaa taaki viTum (K,128)* 'A wicked word, even if only one, will not result in good .

If the conditional verbal participle with the particle *um* attached is followed by a future tense form, the verbal participle or the verbal noun in *-al* of the same verb, the whole phrase is used to denote probability supposition or approximation: e.g. *tirumpi varuvataRku iraNTu muunRu naaL aanaalum aakalaam (KS, 339)* 'It will probably take [them] two or three days to return here'; *taanee veLLattil kutittu mitantaalum mitantu viTuvaaL (AN, 238)* 'Perhaps she can even plunge into the water .

(e) As a temporal particle (='as soon as') which is attached to participial nouns of the past tense singular neuter: e.g.. *avan uLLee cenRatum vaNikan vantaan (TPK, 2, 3)* 'As soon as he entered, the merchant came'; *tooNittuRai* vantatum kutirai *niRkiRatu (KP,12)* 'As soon as the Ferry came in sight, the horse stopped; *tamkalin anParakaLaik kanTatum avaravaruTaiya uRRaar uRavinar kaNNiir vaTittanar (RA, 32)* 'As soon as they saw their friends and relatives, they started weeping'.

The possibility of the connective or the intensifying meaning (instead of the temporal one) being implied by the particle *um* in such phrases is not ruled out either: e.g., *avar putiya karuttukkaLai veLiyiTTatum avaruTaiya veRRikkuk kaaraNamaaka irukkalaam (SVT, 119)* 'His success might also be ensured by that he had put forward new ideas'.

(f) As a particle which imparts a generalized meaning (='all') to interrogative words and to words denoting measure, quantity or degree; e.g., *emku* 'where' - emkum 'everywhere', *eppozhutu* 'when' - *eppozhutum* 'always', *avvaLavu* 'that much' - *avvaLavum* 'the whole', *yaar* 'who' - *yaarum* 'everybody', etc. For instance: *emkumpooyk karaikaaNaatu ...* (D,5,5) 'Finding no end of it wherever [he] went ... '; *yaarum aRivar pukainuTpam (NA, 282)* 'Everybody knows the percolating nature of smoke'; *avanuTaiya aTaiyaaLam etaiyum emkum evaraalum kaNTupiTikkavee muTiyavillai (RT, 138)* 'Nobody could find any trace of him anywhere'; *turaikkaNNuvin aintu kuzhantaikaLum paiyankaL (JOM, 243)* 'Duraikkannu's all five babies are boys'; *avaLuTaiya keeLvikku avanaal evvitamaana viTaiyaiyum kuuRa muTiyavillai (RT, 59)* 'He could not give any answer to her question'; *attanai viiTukaLum citaRippooyina. attanai janamkaLum maTintupooyinar (BK, 153)* 'All the houses were ruined, all the people died'; *avaLaik kaNTa uTanee avvaLavum maRantu viTTeen (V, 241)* 'As soon as I saw her, I forgot everything'; *attanaiyaiyum cakittuk koNTiruppaarkaL (PK, 76)* 'They will endure everything'.

(g) As a particle denoting a lesser degree of a quality (= 'than') for which two objects are compared (usually added to the locative or to the dative case); e.g., *nii mirukattilum keevalam*

(SM, 53) 'You are worse than an animal'; *amizhtinum aaRRa initeetam makkaL ciRukai aLaaviya kuuzh (K, 64)* 'The rice touched by one's own baby's hand is far sweeter than ambrosia'; *cinna miin ataRkum cinna miinait tinRaal... (PK, 126)* 'If a small fish swallows a fish which is still smaller than itself...'

(h) As an imperative particle (attached to the infinitive); e.g., *ammaavukku en namaskaaramkaLait terivikkavum (JS, 52)* 'Convey my regards to [your] mother'.

(i) As a particle which emphasizes the adverbial meaning of a nominal form; e.g., *naan peritum pooRRum oruvaarap pattirikai... (KE, 28)* 'A weekly journal which I used to praise much...'

(j) As an expletive particle; e.g., *kaamak kaTalmannum uNTee (K, 1164)* 'There is indeed a sea of love'.

The Particle *aa*

§ 258. The particle *aa* is used:

(a) As an interrogative particle denoting general question. It is attached to the word to which the question refers. This may be any member of the sentence except the attribute. For instance: *niiyaa vicaalaaTci? (BK, 179)* 'Are you Vishalakshi?'; *enna caar, innam tuumkaamalaa irukkiya? (KS, 58)* 'What sir, aren't you sleeping yet?'; *oru taTavaiyaavatu naan payanteenaa?* 'Have I ever been afraid?'; *puuvait tanta inta marattukku intak katiyaa vara veeNTum? (JPa, 10)* 'Is it this fate that was deserved by this tree which used to give flowers [to people]?'; *paLLik-kuuTamaaNavanukkaa takappanaariTamiruntu paNam taruvikka vazhi teriyaatu? (PA, 112)* 'Is it to a schoolboy that the way of wheedling money out of his father is unkown?'; *enakkuk kaliyaaNam ceydtapootu ennaik keeTTaa ceytaarkaL? (TU, 14)* 'Had they asked me when they gave me in marriage?'; *anta naaL varumaa? -varumaavaa? (AN, 37)* 'Will that day every come? - How can you ask whether it will come?'.

(b) As an interrogative-adversative particle (= 'or') atached to each member of opposition; e.g., *ilava maramaa, otiya maramaa*

atu? (JSP, 170) 'Is it a silk cotton tree or an ash tree?'; *naan enna aTitteenaa vaiteenaa? (PSA, 25)* 'Did I beat or scold him?'; *naan colluRatu cariyaa tappaa? (PAI, 124)* 'Is it correct what I say or not?'; *enakku itu kanavaa nanavaa enRu viLamkavillai (JPa, 17)* 'I could not realize whether it was a dream or reality'; *ee karNaa, çaNTai nallataa? camaataanam nallataa? (BK, 265)* 'Hey Karna, is war better (lit. a good thing) or peace?'

The Particle *ee*

§ 259. The particle *ee* is used:

(a) As in interrogative-affirmative particle (= 'isn't it?') denoting the speaker's affirmatory attitude towards the contents of the question; e.g., *ponnaa, ippootu mukkiya mantiri niitaanee? (KP, 21)* 'Ponnan, you are chief minister now, aren't you?'; *nii onRum tavaRu ceytu viTavillaiyee? (TA, 93)* 'You did not admit any mistake, did you?'

(b) As an emphatic particle (= 'only', 'alone', 'even') setting off one notion against other congenerous notions; e.g., *karNan keeTTavarkaLukkee taanam koTuttaar (AP, 152)* 'Karna made gifts only to those who asked [for them]'; *oru TamLar azhukku jalamum oru muulikaic ceTiyumee peRumaanamuLLa umkaL raajyattaik kuRittu een ittanai karvam? (NP, 49)* 'Why are you so proud of your kingdom which is worth only a glass of dirty water and a medicinal plant?'; *aRattiRkee anpucaarpu enpa aRiyaar (K, 76)* 'The ignorant say that love is an ally to virtue only'; *kuNamennum kunRu eeRi ninRaar vekuLi kaNameeyum kaattal aritu (K, 29)* 'It is hard to endure even for an instant the wrath of those who have ascended the mountain of virtue'; *avaL oree peN (TPV, 49)* 'She is [his] only (lit. only one) daughter'.

(c) As an intensifying particle (= 'itself', 'oneself', 'very', 'indeed') laying special emphasis on the word to which it is attached; e.g., *niiyee ezhutu (R, 40)* 'Write [it] yourself'; *maRunaaLee cenRu avaLaik kaaNa veeNTum (AN, 79)* 'It is necessary to visit her next day, without fail; *enakkee avar nhaapakam cariyaakavillai! (JPa, 118)* 'I don't remember him well myself!'; *atu meyyee (TL, 551)* 'This is true indeed'.

(d) As a particle which emphasizes the adverbial meaning of a word; e.g., *emappiTiyininRu viiNee viTuvittuk koLLa muyanRaal (RJ, 6)* 'In vain she tried to escape from Yama's grip'; *raamaraayarukku caayamkaalamee konhcam jalatoosham (BK, 278)* 'In the evening Ramarayar did not feel quite well'.

(e) As a particle emphasizing the attributive meaning of a word; e.g., *unakkuc cataa itee peeccu taan (TA, 80)* 'You always harp on the same string'; *atee maatattil... (TPV, 101)* 'In the same month...'

(f) As a vocative particle; e.g., *aTa kaTavuLee! (RJ, 5)* 'O my Lord!'; *nii poo appanee! (R, 172)* 'Go away, old boy!'; *kaNkaLee! kaNNiir perukkumkaL! cevikaLee! niimkaL ceviTaakit tolaiyumkaL! naavee! unakku azhutupulampa innum cakti iruntaal azhutu pulampuvaay! (SVT, 126)* 'O my eyes, shed tears! You, my ears, become deaf! My tongue, weep and lament if thou art still vigorous enough!'; *nenhcee! een tuTikkiRaay? viralkaLee! een ippaTi naTumkukiRiirkaL? (SVT, 126)* 'O my heart! Why art thou beating like this? O my fingers! Why are you trembling?'

(g) As an intonation particle in enumeration; e.g., *caattanee koRRanee yiruvarum vantaar (AI, 151)* 'Both Sattan and Kottran came'.

(h) As an expletive particle; e.g., *emkee* 'where', 'whither', *mutalilee* 'in the beginning'.

(i) As a conjunctive particle in complex sentences (cf. §§ 321, 323, 326).

The Particle *oo*

§ **260.** The particle *oo* is used:

(a) As an interrogative-negative particle denoting the speaker's negative attitude to the contents of the question; e.g., *intap peN avarai maNampurintukoLLa uTanpaTuvaaLoo? (BK, 164)* 'This girl will not consent to marry him, will she?'; *umkaLaiyaavatu umkaLukkup piTikkumoo? (PV, 59)* 'But do you really like your own self?'

(b) As a particle implying the speaker's uncertainty or doubt in the contents of the statement or its suppositional nature (= 'perhaps', 'probably', 'maybe'); e.g., *en veetanaiyin nizhal pin toTarntu viTumoo enRu avan payappaTukiRaanoo (PAI, 163)* 'He probably fears that the shade of my suffering may follow him'.

(c) As a particle imparting an indefinite meaning to interrogative words; e.g., *emku* 'where' - *emkoo* 'somewhere', *yaar* 'who' - *yaaroo* 'somebody', *eppaTi* 'how' - *eppaTiyoo* 'somehow', *een* 'why' - *eeno* 'for some reason', etc. For instance: *enRoo oru naaL evanoo oruvan amku vantaan (RJ, 40)* 'One day some man came there'; ... *yaaroo oru kavi kuuRiyirukkiRaan (RA, 24)* 'One poet has said...' ...*enna kaaraNattaaloo ivangtu peNTaaTTiyum taay viiTu nookkik kampi niiTTi viTTaaL (PA, 40)* 'For some reason his wife also has fled to her mother'; *ekkaaraNattinaaloo eRivataRkut tayamkinaar (KS, 431)* 'For some reason he did not dare to fire'; *enta iruTTu muulaiyiliruntoo kaTikaarac captam maunattin kanattai atikamaakak kaaNpittatu (PU, 133)* 'The ticking of a clock which was heard from one of dark corners aggravated the heavy silence of the room'.

(d) As an intonation particle (='as for', 'as concerns') sharply setting off a word or a group of words against the rest of the sentence; e.g., *enakkoo, amku imku acaiya muTiyaatapaTi kiilvaatam (PU, 116)* 'As for me, rheumatism did not let me move'; *aanaal palarukoo itu mallikai maNattaik kaaTTilum manooramyamaanatu (AN, 3)* 'But for many it (= the tobacco smoke) is sweeter than the jasmine fragrance'.

(e) As an interrogative-adversative particle (= 'or') attached to each member of opposition; e.g., *iyantiram iyamkuvataRku neruppoo, nilakkariyoo, niiroo veeNTi yirukkiRatu (AV, 164)* 'The engine needs either fire, or coal, or water for its work'; *umkaLukkuk koncham paaloo kaappiyoo koNTu varaTTaa? (JON, 210)* 'Shall I bring some milk or coffee for you?'; *yaanai mikavum palam vaayntatutaan. aanaal puliyin tantiramoo kuruuramoo ataRku varaatu (TU, 25)* 'The elephant is very strong, but it has neither cunning nor cruelty of the tiger'.

(f) As a connective particle in complex sentences (cf. §§ 321, 326, 328, 329).

The Particle *kol*

§ **261.** The particle *kol* is used in Classical Tamil:

(a) As a particle implying doubt (= 'really', 'hardly') in the feasibility of what is stated in the sentence; e.g., *varumkol paanaratu kaTumpee (P, 264)* 'The company of bards will hardly come'.

(b) As an expletive particle; e.g., *kaRRatanaal aayapayan enkol? (K, 2)* 'What is the use of studying?'

The Particle *to(o)Ru(m)*

§ **262.** The particle *to(o)Ru(m)* is used as a distributive particle (= 'each', 'every') both in Modern and Classical Tamil. It is attached either to declinable words in the nominative case or to participles. In Classical Tamil it can coalesce with primary stems of verbs to form composite words synonymous to its combinations with participles. For instance: *tinantooRum payiRcikaL naTantana (AN, 84)* 'There was training every day'; *kiraamamkaL tooRum kiLarccikaL... (J, 27.7.80, 3)* 'Troubles in every village...'; *ninaittoRum kaaNToRum peecuntoRum anaittelumpu uNNeka aanantat teencoriyum (T, 10, 3)* 'Whenever [I] think or speak of Him, whenever [I] see Him, all my bones grow softer inside and fill with the honey of bliss'.

The Particle *een*

§ **263.** The euphemistic particle *een* (= 'just', 'please') is used in order to soften the categorical character of the imperative; e.g., *collu* 'tell' - *colleen* 'just tell' *collumeen, collumkaLeen* 'please tell'. For instance: *viLakkamaakat taan collumkaLeen (JN, 11)* 'Please tell more perspicuously'; *cari enRu collen (AVn, 2.9.56, 72)* 'Just say, "Yes"'; *aiyoo nikkaReeLee, ooTumkooLeen! (PKV, 10)* 'Why have you stopped, do run!'; *aTa poomkaLeen, appuRam peecikkalaam (JN, 9)* 'Hey, come along, you will be talking later on'.

The Particle *(u)mka*

§ **264.** The particle *(u)mka* (before vowels *(u)mkaL*) is used in Colloquial Tamil and in dialects. It implies a particular degree of respect to the addressee or rather the speaker's self-humiliation. This particle may be attached both to nominal and verbal forms; e.g., *ennamka itu? (JP, 24)* 'Would you tell me, what is it?'; *carimka (JK, 171)* 'Well, sir'; *kavuNTar illiimkaLaam. komaaravaram poovirukkaarumkaLaam (JOM, 33)* 'You see, Goundar is likely to be out. I dare say he has probably gone to Kumaravaram'; *peecaTTumkaLaa? (NM, 13)* 'May I say, sir?'; *appa vareemka ellaarukkum (JOM, 323)* 'Well, then I take leave of everybody'; *enakkut tuukkam varutumkee (PK, 213)* 'I am getting sleepy, sir'; *aTutta sTeeshanilee iRamkiTTeenumka (AV, 25)* 'I get out at the next station, sir'.

Prepositive Particles

§ **265.** The prepositive particles *i* 'this', *a* 'that' *u* 'that', *e* 'which' used as independent words are a feature of Classical Tamil; e.g., *iTam* 'place' - *ivviTam* 'this place', *avviTam* 'that place' *evviTam* 'which place', *pakkam* 'side' - *uppakkam* 'that side', *nhaanRu* 'time' - *enhnhaanRu* 'what time', *yaanai* 'elephant' - *ivyaanai* 'this elephant'.

In Modern Tamil the use of these particles is generally limited to composite words with these particles as the initial component; e.g., *ippozhutu / ippoo(tu)* 'now', 'presently', *appozhutu / appoo(tu)* 'then', 'at that time', *eppozhutu / eppoo(tu)* 'when', 'at what time', *avvappootu* 'time to time', 'sometimes'. The use of these particles as free forms is archaic in Modern Tamil.

The Particle *icin*

§ **266.** The postpositive particle *icin* is used in Classical Tamil. It is attached to verbal participles: e.g., *cellutal* 'to go' - *cenRicin, kaaNutal* 'to see' - *kaNTicin, keeTTal* 'to hear' - *keeTTicin, peRutal* 'to receive' - *peRRicin, aRital* 'to know' - *aRinticin, cuuzhtal* 'to surround' - *cuuzhnticin, pukazhtal* 'to praise' - *pukazhnticin*.

Verbal participles with the particle *icin* attached are used either as common finite forms of the past tense singular (without distinction of person and gender) or as forms of imperative

singular; e.g., *niR kaaNkuvan ticinee (P,125)* 'I have come in order to see thee'; *punco nooRRicin (P, 202)* 'Thou endured slander'; *paaN makanumme veLLi naaraaR puuppeR Ricinee paaTiniyummee ciiruTaiya vizhaipeRRicinee (P, 11)* 'The bard received flowers bound with a silver string and the songstress received a splendid necklace'; *kaanan tiNNiya malaipon Ricinee (NT, 240)* 'The forest resembled thick mountain jungles'; *aazhal aanRicin (A, 69)* 'Don't grieve'.

Occasionally the particle *icin* suffers morphologization and then takes the suffixes of participial nouns *-oon, -ooL, -oor;* e.g., *cellutal* 'to go' - *cenRicinoon* 'he who went', *pirital* 'to part' - *pirinticinooL* 'she who took leave', *aRital* 'to know' - *aRinticinoor* 'they who knew'. For instance *nammuurk kaanalam peruntuRaik kavinpaa raaTTi aanaatu pukazhntici noonee (A, 210)* 'He is one who unwearyingly praised the beauty of a vast grove refuge in the environs of our town'; *yaarax taRintici nooree? (KNT, 18)* 'Who are they who came to know about this?'.

Expletive Particles

§ 267. In Classical Tamil expletive particles are widely used which have no meaning of their own and are generally inserted in verses to fill up the metre. The following expletives are commonly used: *attai, aroo, aar, aal, ika(a), ittai, oorum, kurai, til[la(i)], teyya, teyyoo, man, yaazha, maa(tu), maatoo,* etc. For instance: *peyari naakiya tokaiyumaa ruLavee (TS, 67)* 'There are also composite words formed of nouns'; *ceyaRpaala toorum aRanee oruvaRku uyaRpaala toorum pazhi (K, 40)* 'It is virtue which each ought to do, it is vice which each should shun'; *uuranmii tiippaRakka nonteenum yaaneeman (NA, 389)* 'I felt pain when a fly alighted upon the ruler of our town'.

The particles *kaa, mati, miyaa, mee, moo* are frequently attached to imperative forms in Classical Tamil. Their meaning is lost and they are also regarded as expletives at present. For instance: *kaaNikaa (KT, 105)* 'Look!'; *ezhumati tuyil (P, 397)* 'Rise from slumber'; *naamuLee maakap piriyalan ReLimee (KNT, 273)* 'Understand that he won't part from you while we are alive'; *niiyum emmu muLLumoo* (P, 48) 'You also think about us'.

Meaningful Words as Particles

§ 268. Meaningful words may occasionally be used as particles; e.g., *pustakattaik koTum enRaal (PA, 34)* 'Do give (lit. give if you are asked) the book'; *enkuuTa veLiyil vaarum kaaNum (JOM, 321)* 'Let's go out please (lit. look)'; *makkaL meytiiNTal uTarkinpam maRRu avar coRkeeTTal inpam cevikku (K, 65)* 'The touch of children gives pleasure to the body, and (lit. other) the hearing of their words, pleasure to the ear'; *naaLaikku veeRee naaLannikki veeRee pookaNum (Vai, 134)* 'One must go either (lit. other) tomorrow or (lit. other) the day after tomorrow'; *inta ulakattiRku iraNTil oru kati eeRpaTTee tiirum: onru itu pooriTTu maaLum, allatu kaatalaal vaazhum (AN, 160)* 'This world will go one of the two ways: either (lit. one) it will perish in war, or (lit. that which is not) it will be saved by love'; *pirayaaNattukkup puRappaTuvatu pool muuTTai kaTTi...(NTT, 31)* 'Having packed their belongings as if (lit. be like) for journey...'; *avaL paaTTil avaL viiTTil irukkiRaaL, naan paaTTukku en viiTTil irukkiReen (NPA, 15)* 'She lives at her home and I (lit. for the effort), at my home'; *avarkaL vantuT-Taappoola irukkee. nampa paaTTukku imkee caNTai pooTTuk knoNTu irukkoom (NKR, 27)* 'They seem to have come, while we (lit. for our effort) are quarrelling here'; *cokkalingam oru naNpanin viiTTil cila naaL paaTTukku iTam piTittaan (RS, 132)* 'Chokkalingam put up with his friend's for (lit. for the effort of) several days'.

Meaningful words (nouns, pronouns, verbal forms, adverbs) may sometimes be used as expletives as well. Such forms as *antil, amma, aamku, enpa, piRa(kku), poo, pool, maRRu, manRa, maaLa, yaa, vantu, vaazhiya,* etc., are commonly found in this function (mainly in Classical Tamil).

IMITATIVE WORDS

§ 269. Words which imitate natural phenomena or mental emotions by language means form in Tamil a separate part of speech commonly known as imitative words. Imitative words comprise onomatopoeic words, i.e., imitations of noises and various inarticulate sounds, and imaginative words which imitate objects, actions, etc., according to their properties on the

base of visual, tactile, olfactory or muscular perceptions, as well as according to their emotional evaluation by the speaker. Thus, for instance, *caracara* denotes rustling (as of dry leaves), *jil* denotes a sensation of touching anything cold or chilly, *kam* [gAm] denotes a sensation of some strong and agreeable smell, *paLiccu* denotes a sensation of a sudden sharp flash or outbreak, *kiRukiRu* denotes a sensation of giddiness, *cuRukku* denotes a sensation of a sudden sharp prick, cut or sting, *coo* denotes an impression of a heavy unceasing rain, *aacu* denotes a feeling of alleviation, *iiTiir* denotes suddenness or unexpectedness.

Imitative words are not inflected or changed anyhow.

§ 270. The range of functions performed by imitative words in sentence is wide. Imitative words may be used:

(a) As the subject or the one-word sentence; e.g. *atu poo TukiRa 'kuckuc'cum kai cuzhaRRalum vaNTi meyil maatiri varuvataakap paavanai (PSA, 36)* 'Its (= the child's) puff-puff and waving arms imitated a coming train'; *inta naalu 'Tam'kukaLum iravin amaitiyaik keTuttuk koNTu ezhuntu alaimooti ooyntana (SS, 47)* 'These four strokes (lit. dangu) of the clock broke the quite of the night, resounded all around and died away'; *pakkattu viiTTu naayuTuvin irumal cattam keeTTatu. "kaTakaTaa kaTakaTaa" (KST, 90)* 'Nayudu's cough was heard from the adjacent house. "Ugh-ugh, ugh-ugh" '; *paLiir! coomuvin kannattil oru aRai! (PMP, 99)* 'Bang! The blow hit Somu on the cheek!'

(b) As the direct object of the transitive verb; e.g., *coolaiyan viralaal caTak' pooTTuk koNTiruntaan (RT, 96)* 'Solaiyan was beating the devil's tattoo'.

In this function imitative words are most frequently used with the verbs *ennutal* 'to say', *iTutal* 'to give'; e.g., *puuTTu kiLik enRatu (PK, 158)* 'The lock clicked'; *rayil visil kiriicciTTatu (PK, 158)* 'The train whistle screeched'; *avaL etiril kannamkareelenRu oru ciRuvan ninRu koNTiruntaan (R, 154)* 'A jet-black boy was standing before her'; *avaLuTaiya uTampu kanakana enRu iruntatu (V, 260)* 'Her body was burning with fever'; *talai kiRukiRu enkiRatu (R, 178)* '[His] head swims'; *atanpin [viyaapaaram] maLamaLavenRu eeRiRRu (R, 200)* 'After that his merchandise went on swimmingly'; *avaL uTal 'veTa veTa' vena utaRiRRu (RJ, 95)* 'She shuddered with disgust'; *atan mukam 'uum' enRirukkiRatu (PSA, 69)* 'His face was sad'; *tiTiirenRu caaTTaiyin cuLiir aTi avarait tiTukkiTa vaittatu (VKa, 71)* 'Suddenly a sharp slash of a whip made him wince'.

(c) As the attribute; e.g., *oru paLiir niilap poTTu caalaiyin antap pakkattil metuvaaka nakarntu koNTiruntatu (JUT, 136)* 'The bright blue spot near the road was slowly moving'; *minuk minuk veLiccam metakkaRatee (JGE, 43)* 'A glimmering taper is flowing down'; *tiTiirt taakkutal naTatta tiTTamiTTiruntaarkaL (AN, 196)* 'They decided to make a surprise attack'; *apaayac camkuTan naayin uuLaiyum, janamkaLin amaitiyum kucukucup peeccum vipariitak kalavikaLaayina (PS, 82)* 'The howling of dogs, the signals of aircraft alarm, the silence of people and their whispering left a strange impression'; *antak kummiruTTil paTakai zuttukkoNTu poovatu ileecaana kaariyamillai (KP, 167)* 'It was no easy job to pull the boat in that pitch darkness'; *paTcikaLin kalakala tvani paravi olittatu (KP, 316)* 'The twitter of birds spread all around *ponnanum antak kiTukiTu paLLamaana kuLattil iRamkinaan (KP, 322)* 'Ponnan also descended to that bubbling torrent'.

(d) As the adverbial modifier of manner; e.g., *kooTaippuyal minnalum iTiyum kiTukiTu paaykinRana (PSA, 76)* 'The summer thunderstorm was pealing around; *naalu kuzhantaikaL illaatataal viiTu caRRu veRiccooTiRRu (JSP, 305)* 'In the absence of children the house was somewhat lonely'; *kalakala kuuun tuNai... (NA, 140)* 'A store of empty high-sounding words...'; *naaLait tazhiiimtazhiiim taNNam paTum (NA, 6)* 'The funeral drum will start moaning (lit. will sound "tazhiim tazhiim") tomorrow'.

§ 271. Occasionally other words, primarily nouns and imperative forms of the verb, may partly lose their semantics and be used as imitative words; e.g., *enna aiyaa, veelai veelainnu aTittukkoLLukiRiir? (NE, 88)* 'Why are you so importune in reiterating "Work, work"?'; *avaL viTuviTuvenRu uLLee poonaaL (SM, 203)* 'She went inside seemingly worried (lit. saying, "Let me go! Let me go!")' *caTTaiyaik kazhaRRa muTiyavillai: viTeen*

viTeen enRu veeruai izhuttup piTittuk koNTiruantatu (JAS, 61) 'He could not take his shirt off as it stuck to the sweaty body (lit. the sweat pulled and seized saying, "I won't let it go! I won't let it go!")'.

Interjections are frequently used as imitative words too; e.g., *teertalil kaamkiras oohoovena veRRi peRRavuTan... (J, 12.8.73, 45)* 'As soon as the Congress brilliantly won (lit. won such a victory that everybody said, "Oho!") the elections...'

ECHO-WORDS

§ 272. Independent words which are freely formed in speech as echoes or rhymed repetitions of some other words comprise a separate part of speech in Tamil. Echo-words borrow their grammatical form from that of words which they echo and are capable of taking case and number suffixes or suffixes of verbal forms.

The echo-word is freely formed by changing the initial syllable of the word it echoes into *ki(i)-* (depending on the length of that syllable); e.g., *talai* 'head'- *talai kilai, kaTan* 'debt' - *kaTan kiTan, paNNai* 'field' - *paNNai kiNNai, caTTai* 'shirt' - *caTTai kiTTai, vazhi* 'way' - *vazhi kizhi, kalyaaNam* 'marriage' - *kalyaaNam kilyaaNam, putti* 'intellect' - *putti kitti, tonti* 'belly' - *tonti kinti, ilakkaNam* 'grammar' - *ilakkaNam kilakkaNam, carkkarai* 'sugar' - *carkkarai kikkarai, visham* 'poison' - *visham kisham, kai* 'hand' - *kai kiy, mai* 'ink'- *mai kiy, nallatu* 'that which is good' - *nallatu killatu, paittiyam* 'folly' - *paittiyam kiyttiyam, taNNi* 'water'- *taNNi kiNNi, maaTu* 'cow' - *maaTu kiiTu, puumi* 'earth' - *puumi kiimi, aaRu* 'river' - *aaRu kiiRu, veelai* 'work' - *veelai kiilai, caami* 'saint' - *caami kiimi, samskirutam* 'Sanskrit' - *samskirutam kimskirutam, muuLai* 'brain' - *muuLai kiiLai, paampu* 'snake' - *paampu kiimpu, aTikka* 'to beat' - *aTikkak kiTikka, peeca* 'to talk' - *peecak kiica, payantu* 'being afraid' - *payantu kiyantu, tuukki* 'having lifted' - *tuukkik kiikki, kuTicciTTu* 'having drunk' - *kuTicciTTuk kiTicciTTu, illai* 'there is no' - *illai killai, pacikkiRatu* 'it is hungry' - *pacikkiRatu kicikkiRatu,* etc.

Loan-words and proper nouns are echoed with similar easiness: e.g., *kaapi* 'coffee' - *kaapi kiipi, kees* 'case' - *kees kiis, poonas* 'bonus' - *poonas kiinas, pooliis* 'police' - *pooliis kiiliis, Tismis* 'dismissal' - *Tismis kismis, aapiis* 'office' - *aapiis kiipiis, kamiTTi* 'committee' - *kamiTTi kimiTTi, miTTing* 'meeting' - *miTTing kiiTTing, mooTTaar* 'car' - *mooTTaar kiiTTaar, paakistaan* 'Pakistan' - *paakistaan kiikistaan.*

§ 273. Echo-words are not used without words they echo, but may be separated from them by other words or even be part of another sentence. Echo-words have no lexical meaning of their own and only impart to words they echo certain accessory evaluative and emotional shades of meaning among which those of indefiniteness and contempt predominate (='of a kind', 'sort of', 'something like', 'all kinds of', 'various').

Echo-words may be formed from:

(a) Nouns; e.g., *kaatal kiital enRu ennavellaamoo uLaRukiRaanee (VS, 43)* 'He is twaddling something about love'; *uurukkuk kiirukkup pooyiruntaamkaLaa?(JA, 122)* 'Have they gone to some village of theirs, eh?; *atumkaLee kuuli veelai kiili veelai ceenhci vayittaik kazhuvikkum (VKK, 185)* 'They will do some cooly work and earn their daily bread'; *vaakking kiikkingu emkeeyum en uttaravu illaamal nakarakkuuTaatu (Je, 311)* 'No strolls, not a step without my permission'; *hoop eetaavatu? - hooppaavatu hiippaavatu! (JN, 91)* 'Is there any hope? - What hope may be!'; *niimkaL paiyanukkup paaTamum collikkoTukka veeNTaam kiiTamum collikkoTukka veeNTaam (NE, 47)* 'You should not give any lessons to the boy'; *aNNaacaamiyai yaar kaNTaa kiNNaacaamiyai yaar kaNTaa (NMY, 51)* 'Nobody saw here any Annasami'; *avan campaLattukkup puRampaaka, kimpaLam etuvum vaamkat tuNiyavillai (RKa, 61)* 'He daren't take anything on top of his salary'; *piLaak maarkkeTTilee kiLaak maarkkeTTilee eetaavatu campaatikkiRaayaa? (NPA, 127)* 'Are you making money in some black market?'; *uTampukku nallatu killatu enpatu veRum peeccu (R, 60)* 'All these questions about health are mere words'; *konhcam pazhaiyatu kizhaiyatu iruntaal pooTumkaL (NVC, 23)* 'Please give me some rice boiled overnight'.

(b) Verbal forms: e.g., *pacikkiRatu kicikkiRatunnu naamaak keeTkiRa varaiyil vaayait tiRantatoo? (JK, 199)* 'Had he (= the boy) opened the mouth before we ourselves started saying that he probably was hungry?'; *raattiri caappiTak kiippiTa veeNTaamaa? (PSA, 73)* 'Shan't we snack something for the night?'; *tiiNTaamai kiiNTaamai ellaam pooyviTTatu (R, 217)* 'All that fuss of intouchability ceased'; *avarai munnaaTiyee teriyumoo? - teriyavaavatu kiriyavaavatu? (JS, 58)* 'Did you know him before? - How shoud I know?'; *eey, imkee vaaTi kiiTi (RT, 10)* 'Hey, come here'; *intaappaa aintu ruupaay, vaamkikkoNTu tolai. - tolai, kilai enRu peecaatiimkoo saar (NPA, 36)* 'Here you are: five rupees, take and get away. - Get away! Don't say so, sir'; *naan colRa tokaiyaik keeTTup payantu kiyantu pooyviTaatiimka (NPA, 82)* 'Only don't be afraid of the amount I am going to pronounçe'; *oru nuuRu ruupaay nooTTu tolaintu pooy viTTataa enna? - tolaintum pookavillai, kilaintum pookavillai (NPA,25)* 'Is a hundred rupee note gone, eh? - It is neither gone nor lost'.

(c) Adverbs and other adverbial forms: e.g., *enakku ippo kippo maRati jaastiyaakutu (PSA, 74)* 'I constantly (lit. now and then) forget something'; *anta manucan peerai nii veLiyee kiLiyee collippiTaatee (VS, 14)* 'Don't tell this person's name to outsiders'.

(d) Interjections;e.g.,*uuhum. - uuhum kiihum ellaam irukkaTTum (NKR, 173)* 'H'm. - Stop all these "h'm"s of yours'; *keeTTaa haay hiiynnu kattuRaa (NM, 9)* 'If asked (about her debt], she mumbles something inarticulate'.

§ 274. Occasionally echo-words are formed irregularly: e.g., *koomaa coomaa enRu eetoo vaittiya paashaiyil peecikkoNTaarkaL (JS, 95)* 'They were speaking the medical language using some incomprehensible words like "coma"'; *umkaLukku ellaam kuuccam naaccam onRum kiTaiyaataa? (NKR, 70)* 'Are you dead to shame and have no conscience?'; *intak kukkarum pukkarum enakkuc carippaTTu varaatu (Je, 270)* 'I can't manage these cookers properly';*konhca nanhcam uLLa canteekam tiirvataRkaaka ellaa iTamkaLaiyum turuvip paarttuviTToom (TU, 73)* 'To remove all the doubts we have searched [for it]

everywhere'; *etirum putirumaay iraNTu penhcikaL iruntana (AV, 24)* 'There were two benches opposite each other'.

Each echo-word of this type is always used with one and the same word which only it can echo. As distinct from echo-words in *ki(i)-* echo-words of this type cannot be formed freely from any word.

§ 275. In Tamil some meaningful words may be used as echo-words. In this case they partly lose their lexical meaning and always echo one and the same word. For instance: *oru nooy noTi kiTaiyaatu (JGE, 33)* 'There is no disease [in him]' (cf. *noTi* 'ailment'); *vampilee tumpilee maaTTik kiTak kuuTaatu (RPP, 146)* 'One should not get involved in any quarrels' (cf. *tumpu* 'slander'); *umkaLukkellaam veelai veTTi onRum kiTaiyaataa? (KON, 111)* 'Haven't you any job at all?' (cf. *veTTi* 'uselessness'); *enakku veeliyum veeNTaam kooliyum veeNTaam (JN, 66)* 'I don't need any plot of land' (cf. *kooli* 'marble', 'plaything'); *kooNal maaNalaaka iraNTu muunRu kooTukaL kiici viTTu... (PSA, 31)* 'Having drawn haphazardly one or two curved lines...' (cf. *maaNal* 'excellence'); *ivanai jaaTai maaTaiyaaka eccarittatu (JI,120)* '[He] warned him with a sign' (cf. *maaTai* 'bend').

INTERJECTIONS

§ 276. Interjections have neither lexical meaning nor nominative function. They name nothing and only serve to express the speaker's emotions or wishes by language means, or to attract the addressee's attention. This peculiarity of interjections is the cause of the width and indeterminateness of the range of emotions and wishes some of them can express: frequently they can only be understood from context.

The most determinate and stable in this respect are the vocative interjections *eey / vee(y), Taay / Tee(y), eelaa / eeLaa* 'hey' *(a)Taa / aTa / aTee / raa, eeTaa* 'hey' (masc.), *(a)Ti, eeTi* 'hey' (fem)., the emotive-evaluative interjections *oo(ho)o*

/ oo(ko)o 'oho', 'good', *capaash, accaa* 'good', 'bravo', *cii / cee / cai* 'fie', 'faugh', 'ugh', *tuu* 'pah', 'fie', the volitive interjections *capar* 'hush', *cuu* 'shoo', 'tally-ho', *(aa)raaroo* 'hushaby'. For instance: *vee, paattut tuppum vee (RPP, 9)* 'Hey, look before you spit'; *ciicii ivanum oru manitanaa! (JSK, 27)* 'Fie! And this also is a human being!'; *paaruTaa maccaan (JU, 18)* 'Look here, old boy'; *eeLaa! aramkuc caavi emkee? (PPO, 15)* 'Halloo, where is the key?; *avanukku imku aaTpaTuvaar aar, eeTi? (T, 12, 12)* 'Who will serve him here, my dear?'; *naan 'raa raaroo' collaTTumaa? (PSA, 82)* 'Shall I sing a lullaby?'; *ookoo! niimka taanaa? eppootu vantiimka? (KPK, 56)* 'Oho! Is it you? When have you come?'

The interjection *(a)Taa / raa* in addition to its vocative function usually expresses the speaker's consciousness of his social superiority to the addressee; e.g., *naappattainhcu varushattukku munnee connatu maatiriyee irukkuTaa - saari - 'Taa'nnu kuuppiTa atukkaaka mannikkaNum (JI, 30)* 'All this was like what you had said forty-five years ago. Sorry, excuse my having said "Taa"'; *ivan yaarraa? (JU, 18)* 'Who the deuce is he?'

The emotive power of other interjections generally is diversified and may vary considrably from one usage to another. For instance:, *oo kuyiR peNNee! (BK, 106)* 'O cuckoo-girl!'; *naan unnaip peyar collik kuuppiTalaamaa? - oo (BK, 19-20)* 'May I call you by name? - Certainly'; *ee yem perumaan! (Te, 746, 7)* 'O our great Lord!';*eee paavam! (JC,290)* 'Ah, what a pity!'

§ **277.** Meaningful words, viz., nouns, pronouns, personal nouns, verbs and adverbs, as well as particles, may, either in isolated forms or in combination with each other, be used as interjections. For instance: *atoo, vilaki uTkaarntirukkiRaanee, antap paiyan yaar? (BK, 23)* 'Look, who is the boy that is sitting there?'; *cari poo, naanum itee vareen (JUT, 10)* 'Well, go away. I also am going presently'; *intaarumka omkakiTTa oNNu collaNumee (PPO, 15)* 'Look here, I must tell you one thing'; *ummunu collu, ennaTaa cumma nikkiRiyee? (JAS, 114)* 'Why are you standing indifferently? Say "yes"'; *naaraayaNanin uLLakkaTalil ezhunta kontaLippai lakshmi manakkaN koNTu paarttiruppaaL aayin, antoo! avaL payantee pooyiruppaaL (KST, 27)* 'Could Lakshmi have seen the anxiety which rose in Narayanan's soul, she, alas, would have been afraid'; *ammammaa! ninaikkumpootee nenhcam pakiirenkiRatu (BK, 10)* 'Good gracious! The soul shudders at the thought of it'; *accaccoo! maappiLLaiyum peNNum vantuTTaappoola irukkee (NKR, 27)* 'Horrible! Our son-in-law and daughter seem to have come'; *aiyoo paavam (PTC, 274)* 'O my God! What a pity!'

§ **278.** Following substantivization interjections may acquire all the properties of the noun; e.g., *anta oru 'Taay'leeyee vayattilee enakku ennamoo naTumkum (JOM, 82)* 'At the very sound of that "hey" something would start quivering in my stomach'; *kkum! - enna kkum? (JUT, 129)* 'H'm! - What [does your] "h'm" [mean]?'; *caRRu neeram maunamaayiruntu viTTup pinnar, "ennaa" enRaaL. aanaal anta "ennaa" emkee irukkiRaar? (KVO, 28)* 'After keeping silence for a short while she said, "Look here". But where is he (lit. that "look here")?'

SYNTAX

§ **279.** There are simple and composite sentences in Tamil.

Simple sentences may be either binomial or mononuclear. The former possess both the subject and the predicate (or, sometimes, two or several subjects related to one predicate and vice versa). The latter have only one principal member of the sentence.

Unlike unextended sentences which consist only of principal members, extented sentences include also secondary ones, viz., attributes, objects and/or adverbial modifiers.

In cases determined by the context incomplete sentences may arise in which some of members are elided.

Parenthetic sentences occasionally found within other sentences are syntactically isolated from the latter, their connections being purely semantic.

Composite sentences fall into complex and compound, depending on the type of relation (i.e., hypotaxis or parataxis) between the clauses. Both complex and compound sentences are to be divided into syndetic and asyndetic according to the means of their syntactic bond.

In certain cases it is essential for the structure of the sentences to make distinction between declarative sentences, on the one hand, and interrogative or exclamatory sentences, on the other, or between neutral and emotive sentences.

SIMPLE SENTENCE
BINOMIAL SENTENCE
MEMBERS OF THE SENTENCE

Subject

§ **280.** The subject may be expressed by:

(a) A noun in the nominative case; e.g., *akattin azhaku mukattil teriyum (PM, 1)* 'The beauty of the mind appears in the face'.

(b) A numeral in the nominative case; e.g., *oru periya laari tirumpi vantatu. onRu illai, iraNTaavatu onRum atan pinpu vantatu (JUT, 14)* 'A big lorry came round the corner. And it was not one: another lorry (lit. one) followed it'; *paTTamum perumaiyum peRRuviTTa paNTitarkaLukku intap paaTTimmaarkaLin anupava aRivilee aayirattil onRu, een lakshattil onRu kuuTak kiTaiyaatee (SS, 133)* 'Grand pandits with their academic degrees haven't a thousandth or even a hundred thousandth portion of these old women's worldly wisdom'; *stiriikaLil orutti vazhi tavaRip pooy viTTaaL (NTT, 74)* 'One of the women went astray'.

(c) A personal pronoun in the nominative case; e.g., *avan yaar? (PV, 59)* 'Who is he?'; *naan enna ceyveen? (BKa, 326)*

'What shall I do?'; *nii aTutta janmam mirukamaakap piRappaay (BKa, 155)* 'You will be an animal in your next birth'.

(d) A reflexive pronoun in the nominative case; e.g., *taamkaL potujana uuzhiyarkaL (KST, 170)* 'They (lit. themselves) are servants of the public'; *atil muunRil oru paakam taamkaL mantirimaar celavukkuk koTukka veeNTum (BK, 286)* 'You should allot one third of this amount for the remuneration of your councellors'.

(e) A possessive pronoun in the nominative case: e.g., ... *enRu nammavar karutuvaarkaL (BK, 15)* 'Our [relatives] will think that ...'

(f) A declinable interrogative pronoun in the nominative case; e.g., *unnai evanTaa iTiyaTnu kuuppiTTaan? (NVC, 68)* 'Who has called you an idiot?'; *evaL koTuttuvaittirukkiRaaLoo avaratu manaiviyaaka makizhcciyooTu vaazha? (AKP, 21)* 'Who is she who was lucky enough to become his wife and live happily?'; *yaar ippaTic cirikkiRaarkaL? (JUT,226)* Who is laughing like this?'

(g) A declinable determinative pronoun in the nominative case; e.g., *ulakattilee ellaam avarukkut tuccamaaki viTTana (RMT, 72)* 'Everything in this world has become insignificant for him'; *maRRavarkaL tattam kutiraikaLai niRuttinaarkaL (KP, 231)* 'Other [horsemen] have stopped their horses'.

(h) A declinable indefinite pronoun in the nominative case: e.g., *antap pookamkaLil cila aacaara tarmamkaLukku viroota m (BK, 15)* 'Some of these enjoyments contradict accepted customs and virtue'.

(i) A personal noun in the nominative case; e.g., *ninperunhciir pollaavinaiyeen pukazhumaaRu onRaRiyeen (T, 1, 25)* 'I, wallowing in wicked deeds, know not a single way for praising Thy grandeur'.

(j) A participial noun in the nominative case (with related words, if any); e.g., *peecinatu avanaakattan irukka veeNTum (JK, 66)* 'It must be he who spoke'; *kuuTattil viLakku erivatu*

terintatu (JUT, 134) 'It could be seen that a lamp was lit in the hall'; *kuzhaayil jalam varukiRatee kiTaiyaatee (NPA, 11)* 'There is no water coming from the tap'; *accam mikuntavan enRum aTimaiyaakattaan vaazhvaan (R, 189)* 'He who is full of fear always lives as a slave'; *niir colluvatu uNmaitaan (PPC, 5)* 'What you are saying is true'; *mutalil cootiTak kalaiyaaka iruntatu taanee mella mella viriva Taintu vaananuulaaka vaLarntatu (VNP, 77)* 'That which originally was astrology gradually developed into astronomy'; *naalu peerukku munnaal avvaaRu naTantukoLLat tuNintatu avarukku veTkamaaka iruntatu (VKK, 69)* 'He was ashamed that she dared to behave like this before strangers'; *en manamaanatu tattaLittuk KoNTiruntatu (Vai, 88)* 'My soul (lit. that which was my soul) suffered greatly'; *vaazhkkai enpatu oru periya alai mootum eeri (KPK, 78)* 'Life (lit. that which is called life) is a large stormy lake'; *inta viiTTil eetoo neerak kuuTaatatu neerntuviTTatu (RJ, 226)* 'Something has happened in this house which ought not to have happened'.

(k) A verbal noun in the nominative case (with related words, if any); e.g., *enakkuc coolai emkum cuRRit tirital pootum (TPM, 64)* 'It will be enough for me to fly around this grove'; *ozhukkam uTaiyavarkku ollaavee tiiya vaayaan colal (K, 139)* 'It is not proper to speak evil for people of decent conduct'; *avacaram avacaramaakak keeLvi keeTTal, kuRukku vicaaraNaikaLellaam naTantana (PPO, 121)* 'The interrogation and cross-examination were conducted hastily'.

(l) An infinitive; e.g., *naracimmanukkup pinpu peecat toonRavillai (JUT, 59)* 'Narasimhan didn't know what to say else'; *paaNTuvaal peeca muTiyavillai (JOM, 302)* Pandu could not speak'; *ennai eppaTi maamaa umkaLukkuk kaappaaRRa muTiyum? (JA, 74)* 'How can you save me, uncle?'; *atu paarkka mikavum neerttiyaay irukkiRatu (JCN, 83)* 'It looks very elegant'; *umkaLai emkaLaal veelaikku vaittukkoLLa muTiyaatu (AN, 33)* 'We cannot take you on'; *oruvaraiyum enakkuk keeTka veeNTaam (Am, 59)* 'I don't want to ask anybody'.

(m) An imitative word; e.g., *atu pooTukiRa 'kuckuc' cum kai cuzhaRRalum vaNTi meyil varuvataakap paavanai (PSA, 36)* 'Its (= the child's) puff-puff and waving of arms imitated a coming train'.

(n) An echo-word; e.g., *imkee kucciyum illai, kicciyum illai (PK, 73)* 'There is neither a stick nor anything of that kind here'.

(o) Any other word in case of its substantivization; e.g., *niimkaL ezhutiya 'anta' een appaTi' irukkiRatu (PA, iii)* 'Why is this [story] of yours written in such a way?'; *aa ii uu ee ai oo au neTil (N, 66)* 'Aa, ii, uu, ee, ai, oo, au are long vowels'.

Predicate

§ 281. There are simple predicates, i.e., predicates expressed by one word, and compound predicates, i.e., predicates expressed by two or several words, in Tamil. A simple predicate expressed by a predicative form of the verb is a simple verbal predicate. A simple predicate expressed by a predicative form of a noun, a numeral, a pronoun or a personal noun is a simple nominal predicate. A compound predicate which consists of two or several verbal forms is a compound verbal predicate. A compound predicate which consists of both verbal and nominal forms is a compound verbal-nominal predicate.

Simple Verbal Predicate

§ 282. The simple verbal predicate may be expressed by:

(a) A positive or a negative form of the verb in the indicative, the imperative or the optative mood; e.g., *ciRitu neeram amaiti nilaviyatu (VK, 213)* 'There was silence for a short while'; *nii tiruTaatee, poy collaatee (VK, 212)* 'Don't steal, don't tell lies'; *unakku ellaa mamkaLamum uNTaakuka! (R, 51)* 'May all earthly blessings be with you!'; *naNpar viiTTil illai (NE, 132)* 'The friend is not at home'.

(b) An infinitive (in interrogative and exclamatory sentences); e.g., *naan enna ceyya? (JS, 164)* What shall I do? *naan kaapi koNTuvarac collavaa? (JSC, 142)* 'Shall I ask them to give us coffee?'; *ivarkaLukku naan enna patilaic colla?* 'What answer can I give them?'; *nii naacamaayp pooka! (RS, 80)* May you be lost!'

(c) A form of the conditional verbal participle in *-aal* (in interrogative and exclamatory sentences); e.g., *ippootumaTTum nii ennuTan iruntaal! (RN, 70)* 'If only you were with me now!'; *innum aintu nimisham intac captam niiTittaal? (JAS, 82)* 'What if this noise lasts for another five minutes?'; *ini inta viiTTil*

naan oru kaalaNaa eTuttuc celavazhittaal taanee! (NET, 69-70) 'Try to find me to (lit. if I only) take a farthing in this house now!'

(d) A participial noun in the nominative case; e.g., *nii oruttitaan enakkup payappaTaatavaL (VK, 37)* 'You alone are not afraid of me'; *ivankuuTa naam eppaTiyaTaa uTkaarukiRatu? (R, 167)* 'How can we sit in his company now?'; *en kaTan umkaLukkuk kaLippuuTTuvatu (NPM, 20)* 'My duty is to entertain you'.

(e) A form of the verbal noun in *-(t)al* in the nominative case (frequently in exclamatory sentences with the imperative-optative modality); e.g., *nikaNTukaLin muzhu mutan nookkup poruL kuuRalee (IP, 117)* 'The main task of dictionaries is to explain the meaning of words'; *aattirattai veLippaTuttaamal iruttal keTutal (NAV, 128)* 'It is harmful to subdue one's wrath'; *mikutiyaan mikkavai ceytaarait taantam takutiyaan venRu viTal (K, 158)* 'By patience overcome those who through pride commit excesses'.

(f) A form of the supine in *-iva(r)* (in exclamatory sentences); e.g., *veliiiyar nin veelee! (P, 202)* 'May thy lance be victorious!'; *yaan vaazhu naaLum paNNan vaazhiya (P, 173)* 'May Pannan live as long as I do'.

Simple Nominal Predicate

§ 283. The simple nominal predicate may be expressed by:

(a) A noun in the nominative case; e.g., *en tantai mailaappuuril oru vakkiil (KST, 97)* 'My father is a lawyer in Mylapore'; *itellaam naTakkaatu kaariyam (NTT, 176)* 'This all is impossible'; *antap peN nalla uyaram (JUT, 19)* 'The girl was of good stature'; *manushanukku manushan payam eenumka? (AR, 59)* 'Why are people afraid of each other?'; *ivarkaL viiTukaLukku naanum en manaivi caracuvum aTikkaTi poovatu vazhakkam (NPP, 106)* 'My wife Sarasu and I were in the habit of going to see them often'; *naan maamaavuTan tamkiyirukkum pootu ciRuvan (SAT, 104)* 'I was a small boy when I lived in my uncle's family'.

(b) A numeral in the nominative case; e.g., *atu intap pirapanhca vintikaLul onRu (RKT, 34)* 'This is one of the wonders of the world'; *tamizh mozhyil talai ciRantu viLamkum nuulkaL iraNTu (KPU, 7)* 'There are two outstanding books in Tamil'.

(c) A personal pronoun in the nominative case; e.g., *enna putir ulakam itu! (RKT, 8)* 'How mysterious this world is!'; *naracimmanin viiTu atu (JUT, 19)* 'Narasimhan's house is that'.

(d) A reflexive pronoun in the nominative case; e.g., *avan peNTaaTTi ippavee taali yaRutta maatiri taan (VKa, 1)* 'His wife is just the same as a widow now'; *mutal taTavaiyaaka ivan intak kizhaviyaip paRRi aRivatu ippozhutu taan (SS, 146)* 'It was now that he first knew about this old woman'; *emkammaavum appaTittaan (SS, 166)* 'My mother also is like this'; *veelai aneekamaaka muTinhcaappalat taan (JUT, 115)* 'The work seems to be in the main over'; *laariyil eeRRukiRa perum pakuti kaaykaRikaLum pushpamkaLum kirushNaraajapurattil iruntutaan (JOM, 15)* 'The major portion of vegetables and flowers in the lorry was from Krishnarajapuram'; *ellaam unnaal taanee! (KP, 100)* 'All this is because of you!'

(e) A possessive pronoun in the nominative case; e.g., *muuva ruLLum aracenap paTuvatu ninatee (P, 35)* 'The first among the kingdoms of three kings is yours'.

(f) A declinable interrogative pronoun in the nominative case; e.g., *ennaip pukazha avan yaar? (PV, 59)* 'Who is he to praise me?'; *un peyar enna? (BK, 340)* 'What is your name?'

(g) A declinable determinative pronoun in the nominative case; e.g., *caracu enakku aLitta payiRci veeRu (NE, 130)* 'Sarasu taught me a different lesson'; *veeRRumai inaiya (Nu, 291)* 'The cases are as follows'.

(h) A declinable indefinite pronoun in the nominative case; *ilarpala raakiya kaaraNam nooRpaar cilar (K, 270)* 'There are many destitute because the penitents are few'.

(i) A personal noun in the nominative case; e.g., *anpakat tillaa uyirvaazhkkai vanpaaRkaN vaRRal marantaLirt taRRu (K, 78)* 'His life whose soul is without love is like the growing of a sapless tree upon the parched desert'; *kiizhee teriyum vanappuk kaaTcikaL nenhcai aLLum tanmaiyana (VKa, 119)* 'Picturesque scenes which were coming in sight below caught one's imagination'; *naanum en cintaiyum naayakanukku evviTattoom (T, 10, 15)* 'How far off from Him I and my own mind have been'; *ikamum cinnum eenai iTattoTum takunilaiyuTaiya (TS, 277)* '[The particles] *ikam* and *cin* can also be used with forms of other persons'.

Compound Verbal Predicate

§ 284. The compound verbal predicate may be expressed by:

A. Verbal phrases with the infinitive of the main verb, viz.,

(a) The infinitive combined with a finite (or any other predicative) form of the verbs denoting beginning, ending, ceasing, intending, desiring, compelling, etc.: e.g., *kuzhantai palakka azha aarampittatu (R, 189)* 'The child started crying loudly'; *ivanai oru periya naakacarppam kaTikka iruntatu (KS, 68)* 'A big cobra was ready to bite him'; *nii enakkup pakkattil irukkap pookiRaay (AN, 223)* 'You are going to receive a seat next to me'; *pacip piracnai ivarkaL anaivaraiyum onRupaTTu ooraNiyil niRkac ceytatu (RPP, 249)* 'The problem of hunger made them all rally and stand together in a united front'.

(b) The infinitive combined with the positive or the negative forms of the 3rd person singular neuter of the verbs *veeNTutal* 'to demand', 'to be necessary', 'must', *muTital* 'to be able', 'can', *kuuTutal* 'to be possible', 'to be permitted', 'may', 'can' or with *paTaa(tu)* 'should not', 'may not', the negative of the 3rd person of the verb *paTutal* 'to experience', 'to suffer'; e.g., *niimkaL innum ciRitu vivaram terivikka veeNTum (RT, 264)* 'You must tell us some more details'; *nii nanRaaka irukka veeNTum! (SM, 14)* 'May you live happily!'; *inta maatiri avan ceyyak kuuTum (AN, 198)* 'He can do like this'; *niimkaL onRum colla veeNTaam (VP, 137)* 'You must not say anything'; *avarkaLukkaaka naan enna ceyya muTiyum? (RKT, 69)* 'What can I do for them?'; *naan unakku oru nalla yoocanai collak kuuTum (NH, 96)* 'I can give you a piece of good advice'; *nii rooTTilee iRamki viTavee paTaatu (PKa, 51)* 'You shouldn't come down to the road'; *atellaam naTeecan kaatil vizhap paTaatu (R, 65)* 'This all should not reach Nateshan's ears'.

Forms of the future tense usually prevail in such phrases, forms of the past or the present being rarely used; e.g., *naay uuLaiyiTum cattam kiraamamkaLil aTikkaTi keeTkak kuuTiyatu taan (KPK, 109)* 'The sound of dogs' howl can frequently be heard in villages'; *emkammaa avaLai eetaavatu colla muTikiRatu (NPP, 61)* 'Our mother may say her something unpleasant'.

(c) The infinitive combined with a finite (or any other predicative) form of the verb *paTutal* 'to suffer', *peRutal* 'to receive'.

Such phrases with infinitives of transitive verbs express passivity; e.g., *raajyap punaramaippuk kamishan niRuvappaTTatu (J, 2.10.55, 3)* 'A commission for the reorganization of states was established'; *avan curamka veelai ceyya niyamikkap peRRaan (VKa, 53)* 'He was appointed to work in the mine'; *nii kaaNappaTukiRaay (R, 55)* 'You are seen'; *antak kataikaLil cila inta nuulil kaaNap peRukinRana (PPC, 3)* 'Some of those stories can be found in this book'; *peecap paTTeen ninaTi yaaril tiruniiRee puucap paTTeen puutala raalun aTiyaanenRu eecap paTTeen (T, 5, 82)* 'I was counted amongst Thy servants' fold! I was smeared with holy ashes [and then] I was by wordlings [all] derided as Thy serf!'; *avarkaLukkuk keeTayamkaL vazhamkappeRum (J, 4.12.66, 8)* 'Medals will be presented to them'.

No voice meaning is implied when infinitives of intransitive verbs are used; e.g., *carkkaar kajaanaavilirntu naam pattu, aimpatu, nuuRu, aayiram ruupaay nooTTukaL cila varappeRRoom (KE, 155)* 'We have received several banknotes of ten, fifty, hundred and thousand rupees from the Treasury'; *aracan nooy niimkappeRRaan (DN, 232)* 'Raja got rid of the disease'; *aiyaa evvaLavu periyavamka, evvaLavu niyaayamaakap paTTavamka, evvaLavu tarmamaakap paTTavamka! (JUT, 165)* 'What a magnanimous man Aiyar is, how equitable, how pious!'

(d) The infinitive combined with predicative negative forms of the verb *maaTTutal* 'to intend', 'to be inclined' used to express unwillingness or absence of any intention to perform the action denoted by the infinitive in future; e.g., *naan umkaLai onRum paNNa maaTTeen (RS, 88)* 'I won't do any harm to you'; *enna viceesham colla maaTTaayaa? (Am, 37)* 'Won't you tell me what's the matter?'; *connaal niimkaL nampamaaTTiirkaL (PPC, 8)* 'You won't believe if I tell you'; *oru tiimku vara maaTTaatu paappaa! (B, 174)* 'No harm will come to you, my baby!'

(e) The infinitive combined with the negative verb *illai* 'no' used to express an action which was not (is not, will not be)

performed; e.g. *avar avaLaip paarkkavillai (Am. 7)* 'He did not notice her'; *colleen cummaa nikkiRiyee! - naan nikkalee, itoo pooReen uLLaara (JS, 73)* 'What are you standing idly, speak! - I'm not standing. Look, I'm going inside'; *naan varaleennu amkee yaarum azhalee! (JSK, 37)* 'Nobody will be weeping because of my absence there!'; *cattiyamaay naamkaL ooTavillai (KPK, 121)* 'Honestly, we shan't run away'.

(f) The infinitive combined with a positive or a negative finite form of the same verb used to express the emphatic assertion or negation of the action respectively; e.g., *nii uTanee antap pommai veeNTumenRu aacaippaTTaay, vaamkavum vaamkinaay! (RJ, 90)* 'At once you burnt with the desire to receive that doll. And you have got it after all!'; *aarampattil avan paTikkavum paTittaan (KVO, 290)* 'At first he even read a little'; *en manam caanti aTaiyavee aTaiyaatu (NAV, 249)* 'My mind knows no rest whatever'; *avarkaL vaarttaiyai nampavee nampaatiirkaL (NE, 89)* 'Do not believe a single word of theirs'.

(g) The infinitive (commonly with *ee*, *aa* or *taan* attached) combined with a finite form of the verb *ceytal* 'to do' used to express a definite or an indispensable character of the action; e.g., *naan maTTumalla! entap peNNum aattiram aTaiyattaan ceyvaaL (AR, 126)* 'Not only I! Every woman will get angry without fail'; *anRu maalaik kaappik kacakkattaan ceytatu (RKa, 114)* 'That evening the coffee definitely had a bitter taste'; *ovvoruvanum avanaippukazhavee ceytaan (AK, 83)* 'Everybody did praise him'; *naan enna tuumkavaa ceyteen? (ATP, 13)* 'Did I sleep [at least a minute]?'; *nakaramkaLiliruntu varukinRa maaNavarkaLukkum kiraamappuRamkaLiliruntu varukinRa maaNavarkaLukkum ippootee ooraLavu veeRupaaTu irukkat taan ceykiRatu (J, 26.9.76, 5)* 'Undoubtedly there is an evident difference between students which come now from cities and those which come from villages'.

B. Verbal Phrases with the participal noun of the main verb, viz..

(a) The positive participial noun of the singular neuter combined with the negative verb *illai* 'no' used to express negation of the action, the tense being indicated by the participial noun; e.g., *neeRRuvarai nii ippaTi yellaam peecinateeyillaiyee (KS, 302)* 'Until yesterday you never said anything like this'; *paarata naaTu veeRu enta naaTTaiyum paTai koNTu taakkiyatillai, taakkap poovatumillai (BN, 123)* 'India has neither attacked nor is going to attack any other country'; *niimkaL varaata naaLil atuvum kiTaikkiRatillai (JP, 37)* 'On those days when you don't come I do not collect even that amount'; *naan ummait tinpatee illai (PV, 83)* 'I won't eat you up'; *kataikaLil nikazhum cila campavamkaLai nammaal nampa muTivatee illai (VKK, 113)* 'We can't believe in some of the events occurring in stories'.

(b) The positive or the negative participial noun of the singular neuter combined with the verb *uNTu* 'there is' used to express an interative or a frequentative character of the action; e.g., *intak kiitaa culookattai itaRku mun palataram avan paTittatuNTu (R, 35)* 'He read that verse of Gita many times before'; *tanittaniyaakavum palarooTu ceerntum avaL cinimaavukkup poovatuNTu (JI, 110)* 'She used to go to movies either alone or in company with somebody'; *enatu kataikaLil cilavaRRait tamizhnaaTTin entap pattirikaiyum veLiyiTat tuNiyaatatum uNTu (VKa, v)* 'There are cases when no journal in Tamilnadu ventures to publish short stories of mine'.

(c) The participial noun (including participial nouns possessing person forms) combined with finite forms of the verb *aatal* 'to become'; e.g., *naan poy connavan aaveen (R, 108)* 'I shall become a liar'; *naan eeteetoo toTarpaRRa mozhikaL peecuveenaayineen (BK, 32)* 'I started uttering some incoherent words'; *cuuriyan oLi viicuvaanaayinaan (BK, 33)* 'The sun began to spread its rays'; *Tiraam veekamtaan umkaLukkut terintatu aaccee (NNU, 35)* 'You have learnt the speed of the tram'; *naan uNTuTuttu imku iruppatu aaneen (T, 5, 52)* 'I started living here fed and clothed'.

(d) The future tense participial noun possessing person forms combined with the infinitive of the verb *aatal* 'to become used to express desirability of the action; e.g., *nii niiTuzhi vaazhvaayaaka! (RA, 80)* 'May you live long!'; *ummuTaiya raajyam varuvataaka! (PKa, 146)* 'May your reign come soon!'

In Modern Tamil a corresponding finite form is occasionally used in such phrases instead of the participial noun of the 3rd person singular neuter; e.g., *avaratu cooviyat vijayam cooviyat intiya naTpuRavai meelum oomkac ceyyumaaka! (J, 9.5.65, 14)*

'May his visit to the Soviet Union further strengthen the Indo-Soviet friendship!'

(e) The positive participial noun (including participial nouns possessing person forms) combined with a finite form of the negative verbs *il-* 'to be unavailable', 'not to have', *al-* 'not to be'; e.g., *avar sheekspiyarin naaTakam onRaik kuuTa muzhuvatum paTittavarillai (NPV, 103)* 'He has never read at least one Shakespeare's play to the end'; *avan kuralilirunta. naTukkattai lakshmi kavanittaaLillai (KST, 27)* 'Lakshmi took no notice of how his voice quavered'; *itan poruTTu avarkaL ciRitum varuntinaarka Lillai (KST, 36)* 'They did not grieve a bit because of that'; *avaL paTTa naaNamum punmuRuvalum ittanai naaLaakak kaNTavai illai (JSP, 140)* 'So many days her shyness and her smile could not be seen'; *ituvarai naan neeril unnait taricikkum paakkiyam peRReenillai (KE, 165)* 'I had no pleasure to see you in person before'; *naan vazhi tavaRiviTak kuuTiyavanallan (PK, 97)* 'I could not lose my way'; *potuvaaka naan katai ezhutuvatan nookkam kalaivaLarccikkut toNTu ceyyum ninaippil piRantatalla (PKa, 3)* 'As a matter of fact my idea of writing short stories by no means appeared from an aspiration to serve the development of art'.

In Classical Tamil the negative verb in such phrases usually agrees in person, number and gender with the participail noun; e.g., *ninnon Rirakkuve nalleen (Ai, 159)* 'I won't beg anything from you'; *em veeTTanai allai (NT, 395)* 'You didn't fall in love with me'. However, in the 3rd person singular neuter the agreement is neglected frequently enough; e.g., *maavu maakkaLum eNNaR karumaiyi neNNinRoo vilanee (PTP, 77)* 'I did not count horses and men as they were innumerable'; *collin pakutikaL aavana ivai yenRum cuTTiRRila (S, 77)* 'They (= dictionaries) never indicated the morphemes of words'.

(f) The future tense participial noun of the singular neuter combined with the verbs *kuuTaatu / muTiyaatu* 'may not', 'cannot', 'should not' used to express undesirability of or ban on the action; e.g., *oruvaruTaiya peTTiyaiyoo poruLaiyoo maRRoruvar keeTkaamal eTuppatu kuuTaatu (V, 258)* 'Nobody should take another one's trunk or other belongings without permission'; *aRinharkaLum toNTarkaLum uzhaippaaLikaLait taazhttuvatum muTiyaatu, uNTu kaLippavarkaLai uyarttuvatum muTiyaatu (VNP, 20)* 'Men of science and believers cannot humiliate toilers and exalt loafers'.

(g) The future tense participial noun of the singular neuter in the dative case combined with present tense forms of the verb *iruttal* 'to be' or with the negative verb *illai* 'there is no' used to express the action which is or is not to take place in the near future; e.g., *iraNTu pirapala vayalin viivaankaL veku viraivil tamizhnaaTu varuvataRkirukkinRanar (J, 30.9.62, 2)* 'Two famous violinists are to visit Tamilnadu soon'; *naan ippozhutu canniyaaci, viiTTiRkuL vantu aakaaram paNNuvataRkillai (JJ, 22)* 'Now a hermit, I am not to take food in house'.

(h) The future tense participial noun of the singular neuter combined with the verbal participle *aay* 'having become' or the infinitive *aaka* 'to become' and with the negative verb *illai* 'there is no' used to express the absence of prospects for the action being performed; e.g., *"kaTTaayam varukiReennaa!" enReen. aanaalum avar viTuvataayillai (NNU, 89)* 'I said, "I will come back without fail" But he had no intention of letting me go'; *intap patil cantiranukku attanai tirupti taruvataayillai (KPT, 227)* 'This reply had no chance to satisfy Chandran at all'; *naan veeRu enta veelaikkum poovataaka illaiyee (SS, 77)* 'I am not going to get any other job'; *raajam aTamkuvataaka illai (SS, 73)* 'Rajam was not going to concede'.

C. Verbal phrases with the verbal participle of the main verb, viz.,

(a) The negative verbal participle in *-aamal / -aatu* combined with a finite (or any other predicative) form of the verbs *iruttal* 'to be', *uL-* 'to be', 'to exist', 'to be available' used to express negation of the action; e.g., *aTikkaTi tooTTattiRku vaNTal pooTuvataal puucaaram keTaamal irukkum (MV, 101)* 'Fertility of soil will not decrease if silt is regularly spread all over the plantation'; *en manaivi koopittukkoNTu ennooTu peecaatirukkiRaaL (NET, 55)* 'My wife is angry and does not speak with me'; *tirumaa lavippaakam koNTu caavaa tiruntaan (T, 14, 6)* 'Sacred Mal ate offerings and did not die'; *avaraip*

paRRip pattirikaikaL kaNTikkaamaluLLana (AP, 9) 'The papers do not censure him'.

(**b**) The positive verbal participle in *-(t)tu / -ntu* combined with a predicative form of the verb *il-* 'not to be' used (predominantly in Classical Tamil) to express negation of the action in the past; e.g., *avaL civanai vazhipaTTatai evarum aRintilar (SM, 148)* 'Nobody knew that she had prayed Siva'; *aruvinaiyeen tavamee purintilan (T, 5, 5)* 'Naught of penance have I of cruel fate wrought'; *nenhcee uTaiyaan kazhal paNintilai (T, 5, 35)* 'Oh mind, bowed'st thou not before the Master's feet'.

Similar constructions of verbal participles in zero combined with predicative forms of the verbs *al-*, *il-* 'not to be', 'to be absent', 'not to have' are used to express negation of actions in the present or in the future, as well as prohibitive meaning; e.g., *axtu aRikaleen yaanee (NT, 206)* 'I don't know this'; *ninnai aimpulamkaL kaaNkilaa (T, 5,76)* 'Five senses do not perceive (lit. see) Thee'; *aRivillaar axtaRi kallaa tavar (K, 427)* 'The foolish are those who fail to know (lit. do not know) this'; *aRattinai veRukkiliir! maRattinaip poRukkiliir! (B, 69)* 'Do not dislike virtue! Do not put up with vice!'; *nallata nalanun tiiyatan Riimaiyum illai yenpoork kinanaakiliyar (P, 29)* 'Do not associate yourself with those who deny the goodness of good and the wickedness of evil'.

Verbal participles with the present tense suffix preceding zero may also be used in such constructions with the verb *il-* 'not to be', 'not to have'; e.g.,

aaTu kinRilai kuuttuTai yaankazhaRku anpilai enpurukip
paaTu kinRilai pataippatum ceykilai paNikilai paatamalar
cuuTu kinRilai cuuTTukin Ratum ilai tuNai ili piNanenhcee
teeTu kinRilai teruvutooRum alaRilai ceyvatonRu aRiyeenee!
(T, 5, 31)

'Thou dancest not and for the Dancer's feet thou hast no love!
With melting frame thou singest not, thou quiverest not, nor bow'st!
Dead mind, thou wear'st not His flow'r foot, nor with flowers thou deck'st!
Crying thro' all streets thou seek'st not Him! I know not what's to be done!'

(**c**) The positive verbal participle in *-(t)tu / -ntu / -i* combined with a predicative form of the verb *iruttal* 'to be' used to express completion, duration or passivity of the action or (with forms of the future tense) its probability; e.g., *etaRkaaka ivvaLavu janakkuuTTam imkee kuuTiyirukkiRatu? (KP, 132)* 'Wherefore has such a crowd gathered here?'; *pazhakkamillaatataal taampukkayiRu uLLamkaikaLai viiRu viiRaay aRuttiruntatu (RJ, 104)* 'For want of practice the rope tore his hands'; *maalai varaTTum. ataRkuL avaruTaiya cinattiiyum aaRi irukkum (RT, 235)* 'Let the evening come. By that time his wrath will have been appeased'; *ivvaLavu neeramum vaacalil kuuTTam ninRiruntatu (J Pa, 61)* 'All that time the crowd stayed at the doors'; *naan tuumkaamalee paTTaas vaaNac cattattaik keeTTuNTu paTuttirukkeen (JGE, 102)* 'I am lying sleepless and listening to the bursts of fire-works'; *iRamkukaraiyil paTaku kaTTiyiruntatu (PPC, 11)* 'A boat was tied at the ferry'; *kizhakkuk koopura vaacal katavu eppozhutum caattittaan irukkum (PS, 27)* 'The gates of the eastern tower are always closed'; *aricip peTTimiitu iraNTu rastaaLic ciippukaL vaittiruntana (JSP, 143)* 'There were (lit. have been put) two combs of plantains on the trunk with rice'; *intac campavam naTantu eeRakkuRaiya oru maatam aakiyirukkum (VS, 179)* 'Nearly a month has probably passed after that incident'; *enakku yaar tapaal pooTTiruppaarkaL? (KPK, 52)* 'Who on earth would send me letters?'; *caTTacapaiyil stiriikaL maTTum perumpaanmaiyooraa yiruntaal evvaLavoo nalla kaariyamkaL ellaam ceytiruppaarkaL (KB, 10)* 'If only women had been in the majority in the legislature, how many good deeds they would have done'; *unnai aTainta periya atirushTam anta sinimaavukkup pookaamaliruntaal enakkut terintiraatu (KPK, 166)* 'Your great success would not have been known to me if I hadn't gone to that film'.

(**d**) The positive verbal participle in *-(t)tu / -ntu* combined with predicative forms of the verb *uL-* 'to be', 'to exist', 'to be available' used to express the completion of action; e.g., *niimkaL uttaravu peRRuLLiirkaL (RA, 74)* 'You have received an order'.

(e) The positive verbal participle in *-(t)tu / -ntu / -i* combined with the past tense 3rd person singular neuter of the verb *aatal* 'to become' used to express the completion of action prior to the moment of speaking (= 'already'); e.g., *ellaarum tirumpi uurukku vantaayiRRu (RMT, 105)* '[At last] all returned to the village'; *cari niimka caappiTTaaccaa? (RS, 27)* 'Well, have you finished your meal?'; *naanum ivarum ceerntu vaazhkkaip pirayaaNattait toTamkiyaaccu (JGE, 225)* 'We (lit. I and he) have started our life together'.

Synonymous constructions are commonly formed of verbal participles with *aay / aaki* 'having become' and the past tense 3rd person singular neuter of the verb *viTutal* 'to release'; e.g., *naan peN viiTTaarukku uRuti colliyaay viTTatu (TU, 111)* 'I have already given my word to the girl's relatives'; *caTTanaatan appootu caappiTTaakiviTTatu (JSP, 389)* 'Sattanathan has already finished his meal by that time'; *raajkumaarum raataaraaNiyum attanaiyoo paTamkaLil naTittaaki viTTatu (NPPV, 137)* 'Rajkumar and Radharani have already played in many films'. As distinct from phrases with *aayiRRu / aaccu* 'it became' these phrases may express iterative or frequentative actions too; e.g., *ituvarai avarkaL ettanaiyoo taTavai vantaaki viTTatu (NPPV, 55)* 'They have already come here many times before'.

(f) The positive verbal participle in *-(t)tu / -ntu / -i* combined with predicative form of the verb *koLLutal* 'to take' used to express the reflexive or reciprocal character of action, or the speaker's respectfulness and reserve; e.g., *enatu irutayam aTittukkoNTatu (PU, 161)* 'My heart was beating'; *yaavarum oruvarai oruvar paarttuk koNTanar (RPa, 200)* 'Everybody looked at each other'; *avaratu kuTumpattaarukku ematu aazhnta tukkattait terivittukkoLkiRoom (J, 25.10.81, 10)* 'We express our deep condolences to his family'; *ummuTaiya mooTTaarait tiruppi vaamkik koLLavum (NPPV, 157)* 'Please deign to recover your car'.

(g) The positive verbal participle in *-(t)tu / -ntu / -i* combined with *koNTu* 'having taken' and a predicative form of the verb *iruttal* 'to be' used to express the continuous character of action; e.g., *aintu peer tamkaL taricanattukkaakak kaattuk koNTirukkiRaarkaL (NPPV, 55)* 'Five persons are expecting meeting with you', *oru pakkam oru yantiram takkaaLi naaRRukkaLai naTTikkoNTiruntatu (J, 7.11.54, 3)* 'Aside a machine was planting out tomato seedlings'; *veRRi toolvikaLaip paRRik kavalaiyuRaamal naan ezhutineen, ezhutukiReen, ezhutikkoNTee iruppeen (VKa, v)* 'I wrote, write and will be writing with indifference to successes and failures'.

(h) The positive verbal participle in *-(t)tu / -ntu / -i* combined with a predicative form of the verb *varutal* 'to come' used to express the continuous or iterative character of action; e.g., *naan avarkaLiTaiyee naTaipeRum campaashaNaiyaik kavanittu vanteen (JPa, 47)* 'I was listening to their conversation attentively'; *civaraamanum naanum oree kaariyaalayattil veelai paarttu vantoom (NPV, 61)* 'Sivaraman and I were working in the same office'; *intiyaavil ippootum antac camkam iruntu varukiRatu (PU, 224)* 'This society is existing in India till now'; *naanum aTikkaTi ezhuti vanteen (BN, 2)* 'I used to write [him letters] often too'. The verbal participle *koNTu* 'having taken' may optionally be included in such a phrase as its second component; e.g., *caavin neeram nerumkik koNTu varukiRatu (AN, 137)* 'The time of death is coming'; *oru avanampikkai atanmeel vaLarntukoNTee vantatu (RJ, 15)* 'A sort of suspicion about it was growing'. Infrequently the verb *cellutal* 'to go', 'to walk' may occupy the place of *varutal* 'to come' in such constructions; e.g., *vinaaTikku vinaaTi vicaaram vaLarntu koNTee cenRatu (AP, 121)* 'The anxiety was growing every second'.

(i) The positive verbal participle in *-(t)tu / -ntu / -i* combined with predicative forms of the verb *kiTattal* 'to lie' used to express durative or continuous actions which are regarded as self-dependent or uncontrolled; e.g., *aRai tiRantu kiTantatu (ATP, 12)* 'The room lay open'; *enakkut terinta naaLileeruntu inta viiTu puuTTit taan keTakkutu (JOM, 44)* 'As far as I can remember this house remains closed'; *paark puuraavum kaaliyaana piRakum avan neTuneeram varaiyil uTkaarntu kiTappaan (KVO, 324)* 'Even after the park became deserted, he used to stay sitting there for a long time'.

(j) The positive verbal participle in *-(t)tu / -ntu / -i* combined with a predicative form of the verb *niRRal* 'to stop' used to express durative or continuous action which comes to an abrupt

stop; e.g., *ellaarum pattu maNikkup pookiRa aapiicukku niimkaL onpatu maNikkee pooy niRkiRiirkaL (NPA, 60)* 'While all come to the office by ten o'clock, you present yourself by nine'; *uRRu aTiyeen mikat teeRi ninReen (T, 6, 23)* 'Through suffering I, Thy slave, have gained wisdom'.

Similar phrases with verbal participles in *-aa* are used (in Classical Tamil) for expressing unrestricted continuous actions; e.g., *ennai unakku aTiyaan enRu piRar ellaam peecaa niRpar yaan taanum peeNaa niRpeen nin aruLee (T, 21; 6)* 'All the rest do speak of me [in scorn] as Thy servant, but I stand and yearn for Thy good grace alone'.

(k) The positive verbal participle in *-(t)tu / -ntu / -i* combined with a predicative form of the verb *viTutal* 'to release' used to express terminative action with which its performer dissociates himself after it reaches its logical completion; e.g., *pas vantu viTTatu (Am, 12)* 'The bus came'; *avar maRaintu aaNTukaL* aintaaki viTTana (J, 28.5.78, 1) 'Five years have passed after his death'; *rakaciyattait tan mukattiliruntu avan aRintuviTTaal? (JA, 60)* 'What if that man reads his face and divines the secret?'

(l) The positive verbal participle in *-(t)tu / -ntu / -i* combined with a predicative form of the verb *pootal* 'to go' used to express the completion of action which is ceasing in result of its gradual and full realization; e.g., *cila nimishamkaLukkuLLee ellaap piratikaLum viRRup pooyina (KPT, 114)* 'All copies [of the paper] were sold out within several minutes'; *kalakalappu cattam ellam oonhcupooccu (JK.176)* 'All noises and shouts ceased'.

(m) The positive verbal participle in *-(t)tu / -ntu / -i* combined with a predicative from of the verbs *muTital* 'to end', 'to come to an end', *muTittal* 'to finish', *tiirt(t)al* 'to come / to bring to a happy end', *tolait(t)al* 'to come / to bring to a bad end', 'to perish', 'to destroy', *taLLutal* 'to push off', 'to reject' used to express the completion of action (with respective semantic shades); e.g., *oru maatattil anta viiTu kaTTi muTintatu (JOM, 351)* 'After a month that house was ready'; *appaa enna connaalum cari, nam kalyaaNam naTantee tiirum (RPP, 174)* 'No matter what my father may say, our wedding will take place without fail'; *raajalakshmi kataiyai yellaam paTittut tiirttaaL (KVO, 168)*

'Rajalakshmi has managed to read the story to the end'; *ennai ammee koNTuvantu taLLinaaLee emkammaa.(NNU,30)* 'My mother deserted (lit. brought and got rid of) me here'; *eeNTaa ivan piRantu tolaittaan? (NPM, 114)* 'Why the deuce was he born?'; *maappiLLai yaacuran eppaTaa viiTTai viTTut tolaivaan? (NPM, 100)* 'When will this accursed son-in-law clear off from our house?'; *'naamkaL taNNiirk kaappiyaik kuTittut tolaippoom (NEK, 139)* 'Well, we shall somehow swallow this wish-wash'; *eeNTaa inta cineekiti vantu tolaikkiRaaL? (NEK, 112)* ' Why on earth should this friend come here?'

(n) The positive verbal participle in *-(t)tu / -ntu / -i* combined with a predicative form of the verb *vaittal* 'to put' used to express the completion of action coupled with the performer's particular interest in the retention of its result; e.g., *ikkaruttai valiyuRut-tuvataRkaakap periyavarkaL ettaanaiyoo kataikaL ezhuti vaittaar-kaL (NTT, 44)* 'The great men have written a lot of storeis in order to corroborate this view'; *etu piTikkumoo atanai eppaaTu paTTeenum avan teeTi vaippaan (JSD, 77)* 'He will find what he likes at any price'.

(o) The positive verbal participle in *-(t)tu / -ntu / -i* combined with a predicative form of the verb *pooTutal* 'to throw' used to express the completion of action which is regarded either as irrevocable or eccentric; e.g., *naan avaLukku oru kaTitaaci ezhutip pooTTeen (VKK, 149)* '[Queer as it was,] I sent her a letter'; *oonaay aaTu maaTukaLai aTittukkonRu tinRupooTum (VKa, 112)* 'The wolf kills sheep and cows and devours them altogether'.

(p) The positive verbal participle in *-(t)tu / -ntu / -i* combined with a predicative form of the verb *paarttal* 'to see' used to express an unsuccessful attempt to perform the action denoted by the verbal participle; e.g., *kizhavi kaacu koTuttup paarttaaL (SM, 188)* 'The old woman tried to offer money'; *raamu pavaaniyuTan evvaLavoo vaataaTip paarttaan (NTT, 86)* 'Ramu many times tried to argue with Bhavani'.

(q) The positive verbal participle in-*(t)tu / -ntu / -i* combined with the infinitive *aaka* 'to become' and the future tense 3rd

person singular neuter of the verb *veeNTutal* 'to demand', 'to be necessary' used to express the urgency of action; e.g., *naan pqoyaaka veeNTum (NPPV, 129)* 'I must go without fail'.

(r) The negative verbal participle in *-aamal* combined with the negative verb *illai* 'there is no' used to express negation of negation; e.g., *atai naan aRiyaamal illai (AR, 180)* 'I am not unaware of it'; *avar ivvitam peecuvataRkuk kaaraNam illaamalillai (J, 7.11.54, 3)* 'He spoke so not without reason'; *naan kaariyattaik kavanikkaamal illai (AR, 220)* 'I did not leave the work without notice'. Negative forms of other verbs may also be used in such phrases instead of *illai* 'there is no'; e.g., *uTal uLLattaiyum paatikkaamal viTaatu (RPa, 202)* 'The body cannot but affect the mind'; *uNmai enRaavatu oru naaLaikku veLivaraamaR pookaatu (JP, 141)* 'The truth cannot but come to light one day'.

(s) The positive or the negative verbal participle combined with a predicative form of the verb *iital* 'to give', 'to grant' used (in Classical Tamil) to express the completion of action or/and its direction from a person of a higher social status; e.g.,*ennoorka LiTumpaiyum kaLaintiivaay (KT, 100)* 'Thou wilt put an end to all our grieves'; *nin toozhanvan tiiyaankol? (KT, 71)* 'Won't thy friend visit us?'; *aRanhcey tiimoo (P, 145)* 'Design to give alms'; *vantiika entai (NT, 221)* 'O my father, condescend to me'; *tuRaiyum cuRavum ootam malkalin maaRaa yinavee toonRal cellaatiim (A, 300)* 'The flowing tide has made the fairway and sharks perilous, do not set off, my lord'.

D. Verbal phrases with verbal nouns of the main verb, viz.,

(a) The verbal noun in *-al* combined with the past tense forms of the verbs *aatal* 'to become', *uRutal* 'to experience', 'to suffer' used to express the inchoative character of action; e.g., *ataik keeTTu avan kaTakaTavenRu kulumkak kulumka nakaikkalaayinan (BK, 13)* 'On hearing this he started laughing loudly'; *nhaanateecikar kataiyaic collalaanaar (JP, 164)* 'Jnanadeshikar began to tell a fairy-tell'; *kaalkaL pataRalaayina (BK, 255)* '[His] legs began to tremble'; *kaTitattai vaacikkaluRRaan veelan (BDK, 1, 80)* 'Velan started reading the letter'.

(b) The verbal noun in *-al* combined with *aa(ku)m* or *aakaatu*, the 3rd person singular of the verb *aatal* 'to become', used to express the possibility of, the permission to or the ban on the aciton respectively; e.g., *entak kaariyattaic ceyyalaam etaic ceyyalaakaatu? (KC, 66)* 'What may be done and what should not be done?'; *enta maTaiyanum nijam collalaam (NPV, 37)* 'Every fool can tell the truth'; *paatakanh ceypavaraik kaNTaal naam payamkoLLa laakaatu paappaa! (B, 174)* 'We should not be afraid if we meet evil-doers, my baby!'; *vinaiyeen unnaip peRal aamee? (T, 5, 90)* 'Can I, wallowing in foul acts, gain Thee?'; *oottuk koLalaakum paarppaan (K, 134)* 'The Brahman may read the Vedas'.

(c) The verbal noun in *-(t)tal* combined with positive or negative forms of the 3rd person singular neuter of the verbs *veeNTutal* 'to demand', 'to be necessary', *kuuTutal* 'to be possible', 'to be permitted', 'can', 'may'; e.g., *aaNkaLaip poolavee peNkaLum kalvi kaRRal veeNTum (SK, 44)* 'Women must get educated on equal terms with men'; *cinantiruntaar vaacalvazhic ceeRal veeNTaam (U, 3, 6,)* 'One must not go by the door of those angered (against him)'; *naam avarkaLuTaiya anupavamkaLiliruntu payan peRutal kuuTum (R, 28)* 'We can derive benefit from their experience'.

(d) The verbal noun in *-(t)tal* in the dative case combined with the negative verb *illai* 'there is no' used to express impossibility of action; e.g., *ammozhipeyarppu aTikaLaaruTaiya tanippaTTa paTaippu enak karutaRkillai (IP, 223)* 'This translation is not to be regarded as Beschi's separate work'.

(e) The verbal noun in *-(t)tal* combined with finite forms of the negative verb *-il* 'not to be', 'not to have' used (in Classical Tamil) to express negation of action in the present or the future; e.g., *inpam vizhaiyaataan tunpam uRutal ilan (K, 629)* 'He does not suffer sorrow who does not look for pleasure'; *kuTippiRantaar kunRava ceytal ilar (K, 954)* 'The noble will never do anything degrading'; *maRavar ciir kunRal ilar (K, 778)* 'The warriors will not cool their ardour'.

E. Verbal phrases formed of the conditional verbal participle (with the particle *um* 'and' attached) and finite forms of the

same verb used to express possibility or probability of the action : e.g. *kaTaikkaaran umkaLaik kuuppiTTalum kuuppiTuvaann (NE, 27)* Perhaps the tradesman will call you': *rashyarkaL perlinai nookki munneeRik koNTu vantaalum varukiRaarkaL (NTT, 51)* 'The Russian are moving forward and may reach Berlin'. The verbal noun in *-al* combined with *-aam*, the future tense 3rd person singular neuter of the verb *aatal* 'to become', may take the place of the finite form in such phrases; e.g., *avan oru veeLai kiRistuva maarkkattukkup poonaalum pookalaam (JOM, 277)* 'He may probably turn into Christianity'.

F. Verbal phrases with a finite form of the main verb, viz.,

(a) A finite form combined with *aa(ku)m*, the future tense 3rd person singular neuter of the verb *aatal* 'to become', used to express the speaker's uncertainty of what he is reporting from hearsay: e.g., *ivarukkut tamizh telumku hinti aakiya paashaikaLum nanRaakat teriyumaam (C-2, 9)* 'She is said to have a good knowledge of Tamil, Telugu and Hindi as well': *enakku inimeel kalyaaNamee aakaataam (JP, 107)* 'They say that I shan't get married any more'.

In Colloquial Tamil the word *kaaTTiyum*, the verbal participle of the verb *kaaTTutal* 'to show' with the particle *um* 'and' attached, is occasionally added to such phrases without any modification of their meaning: e.g., *atuvaa vantu vuuTu kaTTaRa eTattilee kuntikkinu irunticcaamkaaTTiyum (JOM, 344)* 'It is said that she has come to the construction of this house herself and sat here': *antap poNNu payaaskooppukkup puuTTutaamkaaTTiyum (JSC, 86)* 'This wench is said to have gone to the bioscope'.

(b) A finite form combined with *aakkum*, the future tense 3rd person singular neuter of the verb *aakkutal* 'to make', used to express the probability of action, its similitude to another one or the speaker's uncertainty of its reality: e.g., *ataik koNTaantu koTuttiruvaaraakkum avaru? (JUT, 168)* 'Perhaps he will bring and give it (= the money)?': *varuNa japam paNNinaal uTanee mazhai peytu viTumaakkum (NP, 53)* 'They say that one has just to pray Varuna as it will rain at once';

kaNNanum raataiyum ceerntukoNTaarkaLaakkum (JP, 31) 'It is as if Krishna and Radha have met again'.

(c) A finite form combined with *aanaal*, the conditional verbal participle of the verb *aatal* 'to become', used (in exclamatory sentences) to express a desiderative action; e.g., *nii imkee neerntavaikaLaiyum en manam paTum paaTTaiyum aRintaayaanaal!(KST; 114)* 'If only you knew what happened here and what my soul suffered!'; *manita muuLai nhaanam muzhuvataiyum oreeyaTiyaakak kirakittuk koLLa oru vazhi irukkumaanaal! (VKa, 80)* 'If only the human brain could take in all knowledge at once!'

§ **285.** In Modern Tamil various complicated forms of the compound verbal predicate are frequently used in which a simple one-word component is replaced by some of the verbal phrases described above. For instance: *maappiLLai varap pookiRatillai (NPA, 208)* 'Our son-in-law is not going to come'; *ivvitamaana tiimai yaar ceytirukkak kuuTum? (BK, 254)* 'Who could commit such a villainous act?'; *nii azhaamalirukka maaTTaayaa? (AN, 22)* 'Won't you refrain from weeping?'; *kalaacaalaikaL tiRakkappaTTu viTTana (VS, 40)* 'The colleges were opened'; *cinnaturai tuumkat taan tuumkiviTTaan (RMT, 7)* 'Chinnadurai slept like a log'; *niimkaL kanpeshan ceytukoNTatuNTaa? (JSK, 187)* 'Have you undergone confession already?'; *oru taTavai kuuTa naamkaL peecik koNTatillai (AK, 18)* 'We have never spoken to each other'; *aaTu kuuTat taanaaka veTTupavaniTam pooy niRpatillaiyee (AR, 75)* 'Even a sheep will not go to the slaughterer of its own accord'; *raajam avanai viTTuviTuvataaka illai (SS, 67)* 'Rajam was not going to let him go'; *naan pirayaaNam ceyyumpootellaam kaattaayiyaic cantikkaamal iruppatillai (JP, 35)* 'No trip of mine went off without my meeting Kattayi'; *ellaattaiyum kamanT paNNiNTuvaaLaayirukkum inta vaNTu vacantaa (JGE, 157)* 'This damned Vasanta has probably commented everything already'; *avar putiya tiTTam vakuttaaka veeNTiyavaraanaar (AR, 147)* 'He has become an ardent supporter of drawing up a new project'; *pazhaniveelu ennennamoo pooyc collit tolaiccirukkaanee pooliisilee pooyi (JUT, 200)* 'Pazhanivelu went to the police and peached something'; *avan hirutayam aTittuk koLLalaayiRRu (KST, 22)* 'His heart started beating'; *avarKaL veeRu vakkiilKaLait tee Tip*

pootalum kuuTum (KST, 163) 'They can find other advocates'; *avar kaTaip pakkam oru maacam puuraavum pookaamalee iruntatukuuTa uNTu (SS, 12)* 'Sometimes he would not come to his shop for a whole month'; *maappiLLaiyum muukkanum kaaNaamap pooyiTTaamka (PKV, 10)* 'Our son-in-law and Mukkan have disappeared'; *iruvarum oruvarai oruvar kaTaikkaNNaal paarttuk koLLaamal irukkavillai (KC, 214)* 'They never missed an opportunity to steal a look at each other'; *paarttavarkaLukku oru kaaTci maRakkaamal irukkalaam (C-2, 7)* 'The spectators may not have forgotten one scene'; *eeRpaTTa maaRutalaip paranhcooti kavaniyaamal pookavillai (KS, 247)* 'Paranjothi did not fail to take note of the change which had happened'; *avanukkee avan peyar maRantu poonaalum pooyirukkum (VKa, 53)* 'He may have forgotten his own name'.

Compound Verbal-Nominal Predicate

§ 286. The compond verbal-nominal predicate may be expressed by:

(a) A noun or any other declinable word in the nominative case combined with a predicative form of the verbs *ceytal / paNNutal / aakkutal / aaRRutal / purital* 'to do', *aatal* 'to become', *iruttal* 'to be', *iTutal* 'to put', 'to give', *uRutal* 'to experience', *al-* 'not to be', *il-* 'not to be available', 'not to have', etc.; e.g., *poymaan ennaik keeli ceytatu (KPK, 16)* 'Marica was pouring ridicule on me'; *paluunaip piTittuviTa veeNTum enRu muTivu ceytatu naayk kuTTi (BEN, 6)* 'The puppy made a decision to catch the toy balloon'; *naan kuTumpa kauravattai naacamaakkineen (AR, 27)* 'I brought disgrace upon our family'; *itaik keeTTu srii makaavishNu punnakai purintaar (NAV, 239)* 'Having heard this the great god Vishnu smiled'; *raviyum camkaranum anRumutal nalla naNparkaL aanaarkaL (BCP, 18)* 'From that day Ravi and Shankaran became good friends'; *appozhututaan enakku inta eNNam utayamaayiRRu (NE, 84)* 'It was then that this thought came to my head'; *atu eppaTi caattiyamaakum? (NAV, 138)* 'How can it become practicable?'; *makeentiran koozhai alla (KS, 472)* 'Mahendran is no coward'; *appaTic caakaRatu putticaalittanam illee (JON, 145)* 'It is not wise to die so'; *icceyalai niRaiveeRRac coolaiyantaan takutiyaanavan (RT, 126)* 'It is Solaiyan who is fit to fulfil this task'; *avaL iLamaiyileeyee kaimpeN aanavaL (KPT, 142)* 'She became a widow when she was quite young'.

The verbal component in such phrases* may frequently be constructed on the models of the compound verbal predicate (cf. §§ 284-285); e.g., *avanaik kaliyaaNam ceytukoNTaaL patteemaa (PU, 81)* 'Fatima married him'; *avanai avar keeli ceytukoNTee iruppaar (RMT, 95)* 'That man will be laughing at him'; *liilaavati poon ceyyat toTamkinaaL (RKT, 28)* 'Lilavati began to phone [him]'; *antak kural ellaar kaataiyum ceviTaakki viTum (NE, 143)* 'This voice can (lit. will) deafen anybody'; *naan inRiravu viratamirukkap pookiReen (BK, 258)* 'I am going to fast tonight'; *iruvarum ooTiviTat tiTTamiTTaalum iTalaam (RT, 86)* 'Perhaps they both will plan to run away'.

(b) A noun or any other declinable word in the nominative case combined with the past tense 3rd person singular neuter of the verb *aatal* 'to become' (with the particle *ee* 'isn't it' attached); e.g., *nii en paalya cineekan aayiRRee (NVC, 5)* 'You are a friend of my childhood, aren't you?', *niimkaL poliiskaarar aaccee (KPK, 62)* 'You are a policeman, aren't you?'

(c) A noun or any other declinable word in the nominative case combined with *aa(ku)m*, the future tense 3rd person singular neuter of the verb *aatal* 'to become', used to express the speaker's uncertainity of what he is reporting from hearsay; e.g., *alumuvum emkaLammavum paalya cineekamaam (AKP, 20)* 'Alumu and my mother are regarded as childhood friends'; *kavikaLukku avar-kaLuTaiya kaaviyamkaLee nirantara nhaapakac cinnamkaLaam (RKT, 64)* 'The poet's poems are said to be an eternal monument to him'.

(d) A noun or any other declinable word in the nominative case combined with the verbal participle or the infinitive of the verb *aatal* 'to become' and a predicative form of the verbs *iruttal* 'to be', *il-* 'not to be'; e.g., *aTutta nimisham avanukkum pooliis javaanukkum tuvantayuttam aarampamaayirukkum (KPK, 52)* 'Next moment a fight might start between him and the policeman'; *naan puliyaaka iruppeenaaka (RK, 123)* 'Let me become a

tigress [in my next birth]'; *ivvaLavu arumaiyaana kaTTiTattaik kaTTiya mannan evvaLavu paNam paTaittavanaaka irukka veeNTum (AP, 18)* 'The emperor who has built such a magnificent palace must be very rich'; *avarait toTarntu poovatu kashTamaayillai (KS ,353)* 'It is not difficult to follow him'; *ippootu paTcikaLin oocai atikamaay illai (JSP, 141)* 'Birds' chirping is not loud now'.

(e) An infinitive combined with the personal nouns *kaTaveen* 'I who am obliged', *kaTavaay* 'thou who art obliged', *kaTavaan* 'he who is obliged', etc., used to express the desirability of action; e.g., *umakku naan aTimaiyaakak kaTaveen (SM, 152)* 'May I become your servant'; *nii tavaRaamal uNmai collak kaTavaay (BK, 113)* 'You must tell only the truth'; *niimkaL neTumkaalam inpuRRu vaazhak kaTaviir (BK, 160)* 'May you live happily to a great age'.

(f) A supine in *-aan* or a future tense participial noun of the singular neuter combined with the adverb *een* 'why' (in exclamatory sentences); e.g., *cumamkaliyaana avaL taniyaaka iruppaaneen? (Ka, 2.9.56, 61)* 'Why should she, a married woman, live alone?'; *timukat talaivar atu paRRi acaTTai ceyvateen? (J, 18.1.81, 12)* 'Why is the DMK leader [so] indifferent to this?'

(g) A past tense participle combined with the noun *PaaTu* 'situation', 'state' and the negative verb *illai* 'there is no' used to express the absence of prospects for the action being completed in the near future; e.g., *canteekam tiirntapaaTillai (PU, 119)* '[My] suspicion was not going to dissipate'; *innum kyuu kuRainta paaTillai (RS, 13)* 'The queue was not going to become shorter yet'.

The infinitive or the verbal participle of the verb *aatal* 'to become' may occasionally be included in such a phrase as its third component (between *paaTu* and *illai*) without any change in the meaning of the phrase; e.g., *anu tuumkina paaTaayillai (NH, 45)* 'Anu was not going to fall asleep'.

Synonymous four-component phrases are formed with present or past participles and the nouns *vazhi* 'way', *maatiri* 'manner' or *kuRi* 'sign' (instead of the noun *paaTu* 'state' 'situation') in their structure; e.g., *veLLaic cantaiyil eetum kiTaikkiRa vazhiyaaka illai (JSP, 337)* 'Nothing is going to be obtained in the open (lit. white, not black) market'; *appozhutum avar nakarum vazhiyaayillai (NTT, 126)* 'Even then he was not going to move'; *vishayam purikiRa maatiriyillai (SAT, 37)* 'The matter was not going to become clearer'; *avan onRum colkiRa kuRiyaaka illai (JSP, 370)* 'He was not going to say anything'.

Agreement Between Subject and Predicate

§ 287. The predicate agrees with the subject in number, gender and/or person, or does not agree with it at all.

The agreement in number, gender and person is observed in those cases when both the subject and the predicate have all these grammatical categories; e.g., *avan nanRaaka niintuvaan (RT, 138)* 'He would swim well'.

The agreement in unmber and gender is observed when both the subject and the predicate have these two categories in common; e.g., *naaRRicaip palarum varuvar (P, 121)* 'Many more [people] will come from everywhere'.

The agreement in number and person is observed in a similar way; e.g., *meyyanpu peRavee valleen allaavaNNam peRReen yaan (T, 5, 86)* 'I have gained the way by which the true love for Thee I cannot gain'.

The agreement in number is observed when the subject and the predicate have only this category in common; e.g., *ellaarum maappiLLai viiTTukkup pooyiruntoom (KST, 118)* 'We all went to the bridegroom's house'.

No agreement is observed when the subject and the predicate have no common categories of number, gender or person; e.g., *yaaraTaa avan? (RT, 235)* 'Who is he?/

§ 288. In sentences with one predicate and two (or several) subjects possessing gender the predicate takes a plural form and agrees in gender with the subjects; e.g., *antak kuTicaiyaip*

paarttu intap paTTaNattuc ciimaanum ciimaaTTiyum ennavenRu ninaittukkoLvaarkaL? (KPK, 69) 'What will these gentleman and lady think when they see this hut?'; *atan munnaal miinkaL mikunta oru kuLamum cuRRilum aTarnta periya kaaTum kaaNappaTTana (Vai, 119)* 'One could see (lit. were seen) a pond teeming with fish in front of it (= the house) and a dense forest around'.

In sentences with one predicate and two (or several) subjects possessing person the predicate takes a plural form and agrees in person with one of the subjects, the 1st person being given preference to the other two and the 2nd person being given preference to the 3rd person; e.g., *avarum naanum nerumkiya naNparkaLaanoom (RKT, 4)* 'He and I became close friends'; *niiyu mavanum pooyiniir (AI, 181)* 'You and he went away'; *yaanu niiyu mevvazhi yaRitum? (KMT, 40)* 'How shall I and you know (about it)?' No agreement in gender is observed in this case.

§ 289. There are cases in Modern and Classical Tamil when agreement between the subject and the predicate is not observed. The subject in the singular number may take take a predicate in the plural number when a high degree of respect to the subject is expressed or its plurality is implied; e.g., *puLLum uyarcinaik kuTampaik kuraRRooR Rinavee poykaiyum pootukaN vizhittana (P, 397)* 'Birds raised their voices in their nests on high branches and lotuses in the lake opened their eyes'; *naalee naalu maNiyaarTar vantirukkinRana (RMT, 87)* 'All in all four money orders have been received'; *iRaivan avaLaik kaiviTTu viTuvaaraa? (RT, 262)* 'Will God [ever] abandon her?'; *carkkaar immuyaRci tavaRaanatu enpatai vaRpuRuttiyirukkinRanar. (J, 1.5.54, 7)* 'The government emphasize that this move is erroneous'.

The subject in the plural number may take a predicate in the singular number if the subject denotes a single person or object or is regarded as a single whole; e.g., *appootu cuppuvin taayaarum vantaaL (R, 198)* 'At that moment Subbu's mother also came'; *avar unnaip paarkka vantirukkaa (KVO, 77)* 'She came to see you'; *niimka oru veeTikkai (AR, 140)* 'You are a queer sort of fellow'.

In Modern Tamil forms of the future tense 3rd person singular neuter and the negative 3rd person singular neuter are regularly used as predicates with subjects expressed by words in the plural number as well as by words of the masculine or the feminine gender; e.g., *paTiita peN maamiyaarukku aTamki naTakkaatee. atooTu purushanai veelai vaamkum (NPP, 31)* 'An educated woman will not show obedience to her mother-in-law. Moreover she will keep her husband at her beck and call'; *en purushan ennaic ceerttuk koLLaatu (R, 146)* 'My husband will not invite me [to his place]'; *ennait tuukkil pooTTaal en piLLaikaL azhuvaatu (JV, 82)* 'Even if I am sent to the gallows, my children won't weep'; *ivarkaL peyarkaL rijistar ceyyappaTa maaTTaatu (J. 10.121.61, 4)* 'Their names will not be put on the list'; *pazhaiya kaalattil puliyum pacuvum oree tuRaiyil taNNiir kuTikkum (NAV, 210)* 'In olden times the tiger and cow used to come to the watering-place together'.

In Colloquial Tamil forms of the 3rd person singular are particularly frequently used with subjects in the plural number: e.g., *maitta miraacutaarumkaLai inta maatiri keekka aarampiccuTuvaan ellaa aaLumkaLum (JN, 88)* 'All labourers will start putting similar questions to other landlords'; *ellaap payalkaLum tampikkut tontaravu paNNikkiTTu iruntaan (NM, 55)* 'All these boys were troubling my younger brother'; *periya aNNi, kuzhantaimka, viiTTukkaaramka ellaam pooyirukku (JSP, 271)* 'My elder brother's wife, children, my husband - all have gone'.

Attribute

§ 290. Attributes may be either prepositive or postpositive. Prepositive attributes agree with words they qualify neither in number nor in gender, whereas postpositive attributes are coordinated.

Prepositive Attributes

§ 291. The prepositive attributes may be expressed by:

(a) An adjective (with related words, if any); e.g., *cuppaa naayuTu periya kuTikaaran (R,168)* 'Subba Naidu is a sot (lit. a great drunkard)'; *unnuTaiya peyar enna? (TPK, 2, 213)* 'What is your (lit. which is in your possession) name?'

(b) A participle (with related words, if any); e.g., *cenRa attiyaayattil kuuRiya ceytikaL nikazhntu muunRu varushamkaL aayina (BK, 155)* 'Three years elapsed after the events described in the preceding chapter'; *avan ezhuntiraata tuukkam tuumkukiRaan (PU, 207)* 'He sleeps the never ending sleep'; *amkee kallinaal kaTTappaTTa oru ciRu viiTu iruntatu (Vai, 119)* 'There was a small house built of stone there'; *naay munnamkaalkaLait tuukki irumpaalaana antak keeTTin miitu vaittuviTTatu (JSK, 226)* 'The dog put its front paws on that iron gate'; *naan ennaalaana utaviyai itoo ceykiReen (VKu, 8)* 'I shall do what I can to help [you]'; *avaruTaiya makizhccikkaana kaaraNam pulanaakiyatu (RT, 172)* 'The cause of his joy has become clear'; *oNNaam nampar pas vantu ninRatu (VKK, 37)* 'A bus number one came'; *vaacu enkiRa antak kuzhanta kozhukozhuvenRu iruntatu (JAS, 119)* 'The boy Vasu (lit. which was called Vasu) was plump'; *inta sTeeshanukkup pakkattilee yirukkiRa viiTu veeNTaam (NPA, 33)* 'I don't like this house near the station'; *pooliiskaararuTaiya canteekattai atikappaTuttumpaTiyaana campavam onRu orunaaL neeriTTatu (KPK, 132)* 'One day an incident took place which could not but strengthen the policeman's suspicion'; *inta iru naaTukaLiTaiyuLLa naTpuRavai nammaal ninaivu kuuRappaTum (J, 27.2.63, 3)* 'We shall remind [everybody] of the friendship which exists between these two countries'; *civapiraan uyyalaam patti tantu... (T, 42, 6)* 'Siva gave us saving love...'

(c) An invariable demonstrative, interrogative or demonstrative pronoun; e.g., *ittakaiya eeRpaaTukaL inta maanaaTTai oru tiruvizhaavaaka maaRRi viTTana (J, 15.2.81, 4)* 'Such arrangements turned this conference into a religious festival'; *avaLiTam naan enna kuRRam kaRpikka muTiyum?(BK, 180)* 'What evil can I teach her?'

(d) An attributive numeral; e.g., *oru paiyan teruvilee azhutu koNTu ninRaan (BK, 247)* 'A (lit. one) boy stood in the street and wept'.

(e) A noun, a declinable numeral or pronoun, a participial noun or a verbal noun in the genitive case; e.g., *utaya cuuriyanin cempoR kiraNamkaLaal natiyin cenniirp piravaakam ponniRam peRRut tikazhntatu (KP, 11)* 'In golden rays of the rising sun the clear waters of the river were shot with gold'; *illaata onRin aTippaTaiyil kaRpanai piRakka muTiyumaa? (J, 30.4.72, 9)* 'Can fantastic ideas arise from nothing (lit. on the ground of one which does not exist)?'; *en peyar kamkaatara caastiri (BK, 344)* 'My' name is Gangadhara Shastri'; *avaL cirittu viTTup poonatin kaaraNam enna? (KPK, 48)* 'Why did she laugh and go away? ; *avan kaNkaL tanatu ceykaiyin viLaivinmiitu vizhuntatu (PU, 137)* 'His eyes fell on what was the result of his own deed.'

(f) A noun, a personal noun, a participial noun, a verbal noun, a declinable numeral or pronoun (except personal pronouns of the 1st or the 2nd person and reflexive pronouns) in the nominative case; e.g., *oru peNkaL kalluurikku oru aRinhar cenRiruntaar (NP, 62)* 'One scholar payed a visit to a ladies' college'; *civa neeciRi yeenpavam tiirppavanee (T, 6, 7)* 'O Siva, Thou wilt save me, who am so paltry, from earthly births'; *aTamkiyaan tooRRam malaiyinum maaNap peritu (K, 124)* 'The greatness of him who controls himself is more lofty than a mountain'; *atu oru tuuRRal kaTitam (AP, 166)* 'This is a slanderous letter'; *enakkum avarukkum muppattaaRu vayacu vittiyaacam (JAS, 89)* 'The disparity of age between us is thirty-six years'; *itu rakaciyattai niimkaL veLiyee colli viTaatiirkaL (NPV, 42)* 'Don't disclose this secret'; *ivanatu peNTaaTTi kampi niiTTi viTTaaL (PA, 40)* 'His wife ran away/; *pala poruLkaL miitu putiya varikaL PooTappTum (J, 15.2.81,1)* 'New taxes will be imposed on many goods'.

(g) A noun or a participial noun combined with the pronouns *atu* 'it', *anna* 'such' used as possessive or similative postpositions; e.g., *avanuTaiya putumalaranna talaiyai avaL anpooTu niivik koTuttaaL (RT, 35)* 'She stroked lovingly his head which resembled a fresh flower'; *TaakTar iRantavaratu uTalaip paricootittuviTTaar (PPO, 118)* 'The physician examined the body of the deceased'.

(h) A verbal participle combined with the pronoun *anna* 'such'; e.g., *konRanna innaa ceyinum... (K, 109)* 'Though one inflict an injury great as murder...'; *irumpu tirittanna maayiru maruppu... (A, 4)* 'Big black horns which are similar to twisted iron...'

(i) An infinitive (with related words, if any) e.g., *uNNa uNavu, uTukka uTai, irukka iTam inta muunRum taan manitanukku mukkiyamaaka veeNTiya poruLkaL (NAV, 233)* 'First of all the man needs three things, viz., food to eat, clothes to put on and lodging to live in'; *kizhavikku avaLuTaiya naaTTilee vaazha urimai illai (Am, 5)* 'This old woman had no right to live in her own country'.

(j) A quality noun in *-(a)tu* or a participial noun of the 3rd person singular neuter combined with the numeral *oru / oor* 'one'; e.g., *periyatoor aapattil naan cikkik koNTatai uNarnteen* 'I felt that I had got into great trouble'; *manitakula varalaaRRil putiyatoru mailkal naTTappaTTirukkiRatu (J, 3.12.78, 8)* 'A new milestone in the history of mankind has been set up'; *appaTippaTTatoru uNarcci avaL kuralil tonittatu (JOM, 304)* 'Such a feeling sounded in her voice'.

(k) A numeral of the neuter gender combined with *aavatu*, the participial noun of the verb *aatal* 'to become'; e.g., *avaL irupattaintaavatu vayatil takappanaarai izhantaaL (PU, 115)* 'She lost her father when she was in her twenty-fifth year'.

(l) A personal pronoun of the 3rd person singular neuter combined with the particle *ee* 'very'; e.g., *atee camayam avaL kaN paLapaLattatu (JUT, 229)* 'At that very moment her eyes sparkled'.

(m) An interrogative pronoun combined either with the particle *oo*, or with the participial noun *aavatu* (of the verb *aatal* 'to become'), or with the conditional verbal participle of the verb *en-* 'to say' (with the particle *um* 'and', 'even' attached); e.g., ... *evanoo kataaciriyan ezhuti iruntaan (AR, 107)* 'One writer wrote that...'; **'kumaar evanaavatu kallaniTam cikkiviTTaanoo (AP,32) 'Kumar has probably fallen into the hands of** some rogue'; *paarvati eeteenum veelaikkup pookat tiirmaanittaaL (AP, 33)* 'Parvati decided to find some job'.

(n) An imitative word; e.g., *itu enna tiTiir maaRural? (NAV, 68)* 'Why such a sudden change?'

(o) An echo-word; e.g., *talaivali kilaivali eeRpaTTiruntatu (NPPV, 146)* 'She has got a sort of headache'.

(p) A substantivized form of any word; e.g., *vaazhka captamum viizhka captamum ceerntu kaatait tuLaikkum (NE, 153)* 'The shouts "long live" and "down with" pierce through the ears'; *cantaa viiTTuk kaNakkukaLaik kavanittuk koLvatil palee keTTikkaari (NPP, 108)* 'Shanta is very skilful in household book-kéeping'.

Postpositive Attributes

§ 292. The postpositive attribute may be expressed by declinable numerals and interrogative, determinative or indefinite pronouns which in this case agree with their antecedents in number (except neuter numerals) and gender; e.g., *enpukazh tikkeeTTum paravukiRatu (AP, 36)* 'My fame spreads everywhere (lit. in all eight parts of the world)'; *maNi onpatukku meel irukkum (RPa, 200)* 'The time was past nine'; *teeca paktar oruvar atai ezhutiyiruntaar (PS, 92)* 'This is written by one patriot'; *kaalam avaLuTaiya uLLattil perum maaRutal etaiyum uNTaakkavillai (RT, 101)* 'Time produced no great change in her mind'; *ennooTu veelai paarkkum kumaastaakkaaL ellaarum viiTTukkup pookat tuTituTittuk koNTiruppaarkaL (Vai, 83)* 'All clerks who worked together with me were eager to go home'; *appaTi eNNupavarkaL palaraik kaaNkiRoom (PMP, 109)* 'We [constantly] meet people who think so'.

Apposition

§ 293. Apposition is a variety of attribute. It denotes a feature of its determinatum and is invariably expressed by a noun (with related words, if any).

The agreement of the apposition with the word it qualifies in number and gender depends on the semantics of the apposition and is not obligatory; e.g., *en appaa raamanaatapiLLai oru TaakTar (Vai, 1)* 'My father Ramanatha Pillai is a doctor'; *en ramkan, naalu vayatu paiyan, avan teruvilee alaivaan (ACK, 61)* 'My Rangan, a four-year-old boy, was wandering about in the street'; *uppillaappaNTam naan entak kuppaiyil kiTantaal enna? (AKP, 44)* 'What does it matter in which rubbish heap I, such unattractive (lit. a tasteless food), will be lying?'; *kumaastaavin peN naaTakam evvaLavu arumaiyaaka iruntatu (AKP, 16)* 'The

play "Clerk's Daughter" was admirable'; *uur janamkaL avaruTan naNparkaL enRu tinacari paarttup peecip pazhakiyvarkaL avariTam poRaamaiyum viroota manappaanmaiyumee koNTiruntaarkaL (SS, 197)* 'Residents of the village, his acquaintances who in a friendly manner used to discuss newspaper reports with him, felt envy and hostility to him'.

The apposition which qualifies the word in an oblique case is for the most part left in the nominative case, although this is not always the rule; e.g., *veku cuTTiyaaka irunta paiyan maNikku naanku vayatu taan (NP, 53)* 'Mani, a bundle of mischief, is four years old'; *viiraraakava mutaliyaar, ataavatu un taattaavukku iraNTu peNkaL - aaN Vaaricu kiTaiyaatu (AR, 34)* 'Viraraghava Mudaliar, your grandfather, has daughters, but he has no male heirs'; *avanukku capaapati mutaliyaarin - pazhaiya aaciriyarin nhaapakam vantatu (JUT, 247)* 'Sabhapati Mudaliar, his old schoolmaster, came back to his memory'.

Object

Direct Object

§ **294.** The direct object may be expressed by a noun or any other declinable word in the accusative or the nominative case, as well as by an imitative word or an echo-word. For instance: *intap paittiyakkaararkaL kuRRam pala ceytavarai niyaayaatipati yaakkinaarkaL (AR, 152)* 'These madmen made a person who had committed many crimes a judge'; *anta vaarttaikaL avanai mukattait tiruppikkoLLac ceytana (PU, 131)* 'These words made him turn his head'; *ciRukuyilee itu keeL nii (T, 18, 4)* 'O tiny cuckoo, hear this'; *naan niicaneenai aaNTaaykku ninaikka maaTTeen (T, 5, 51)* 'I will not think of Thee who mad'st Thine me, a caitiff bad'; *paaTTi enna ennavoo aaRutal kuuRinaaL (JP, 61)* 'The old woman said some words of consolation'; *kaamiraa kLik enRatu (VKK, 33)* 'The camera clicked'; *vaayaik kiiyai ekkaccakkamaat toRantu vaikkaatimka (JN, 91)* 'Don't talk rubbish'.

The direct object expressed by words of the masculine, the feminine or the epicene gender is for the most part used in the accusative case. The direct object expressed by words of the neuter gender takes the accusative case when it is regarded as definite and the nominative case, when it is regarded as indefinite. For instance: *alamaari yaarum iraval tara maaTTaarkaL (NPV, 99)* 'Nobody will give a cupboard on loan'; *umkaL pustaka alamaariyaip paarvaiyiTukiRavarkaL umkaLaip periya paTippaaLikaL enRee ninaittuk koNTiruppaarkaL (NPV, 99)* 'Those who see your bookcase will think that you are a great lover of reading'.

§ **295.** Verbs of perception frequently have a direct object expressed by an absolute infinitive phrase; e.g., *naan emkee poonaalum enakku munnaal civakaamiyin pukazh pooyirukkak kaNTeen (KS, 279)* 'Wherever I went I found that Shivakami's fame had left me behind'; *naan ciRcila camayamkaLil niitipatikaLaik kuuTap paNam tiruppiyiruppataaka makkaL collak keeTTirukkiReen (RA, 73)* 'I have heard people say that sometimes money even make judges change their mind'.

Verbs of perception or saying may also have a direct object expressed by a participial noun of the singular neuter combined with *aaka* (the infinitive of *aatal* 'to become') or *enRu* (the verbal participle of *ennutal* 'to say');e.g., *ninaa teRkee emkoo poonataaka naan keeLvippaTTeen (PPC, 7)* 'I have heard that Nina went to some place in the south'; *piRanta naaL koNTaaTTattai 2 maNikku aarampippatu enRu avarkaL tiirmaanittaarkaL (NTT, 36)* 'They decided to start the birthday function at two o'clock'.

§ **296.** The Tamil idiom occasionally admits of two direct objects governed by one verbal form; e.g., *ataRku muntiya tinantaan avanai ellaarum maacuutiyil tozhukai ceyvataip paarttaarkaL* 'On the previous day everybody saw him praying in the mosque'; *maNNulakattukku iRamki vantu viTTa uNarcci avanai uTampai yellaam vantu piTittuk koNTatu (JUT, 53)* 'His whole self was seized by the feeling as if he had descended from heaven to earth'.

In such cases one direct object most frequently is in the accusative case, the other taking the form of the nominative; e.g., *vaNTikkaaran emkaLai vaaTakaiyee keeTkavillai (KE, 25)* 'The driver did not ask any fare from us'; *niimkaL avarai iraNTu maNineeram koTumkaL (RN, 97)* 'Give him two hours' time'.

Indirect Object

§ 297. The indirect object may be expressed by:

A. A noun or any other declinable word in the dative, the comitative or the instrumental case, as well as by an echo-word; e.g., *avanukku naan imkilishu, kaNakku ellaam collit tareen (JUT, 104)* 'I am teaching him English and arithmetic'; *maarkhiim ataip paarppataRku anhcinaan (PU, 137)* 'Markheim was afraid of looking at it'; *vemkoopar celvaakkuLLa cilarooTu tavira maRRavarkaLooTu pazhakavillai (VK, 16)* 'Vengopar did not associate with anybody except several influential persons'; *avaL tan kannattaik kaiyaal piTittu azhuttinaaL (VNM, 202)* 'She pressed her hand to the cheek'; *avamka uurukkuk kiirukkup pooyiruntaamkaLaammaa? (JA, 122)* 'Your man has gone to some native place of his, I suppose?'

B. An infinitive; e.g., *palveeRu teeciiya inamkaLukkuL virootak kurootamkaLai vaLarkkavum mozhivazhi maakaaNak koorikkaiyai maRukkavumee inta vaatam utavum (J, 2.10.55, 3)* 'This debate will only help increase controversy among various nations and turn down their demand of linguistic provinces'.

C. A phrase formed of a noun or any other declinable word combined with certain verbals, nominal forms or adverbs used as postpositions, to wit:

(a) A noun in the dative case combined with the infinitives *aaka* 'to become', *ena* 'to say', the verbal participle *enRu* 'having said' or the noun *oocaram* 'necessity' used to denote the object for the sake of which the action is performed; e.g., *naan unta ooTTai unakkaaka oLittu vaitten (KMI, 4)* 'I have laid up this broken cup for you'; *ulakil yaartaan tamakkena vaazhukiRaarkaL? (NPM, 31)* 'Who in this world lives for one's own sake?'; *naan atukkoocarantaan ciikkiramee tirumpip pooReen (KVO, 15)* 'It is for the sake of this that I hurry to return'.

Synonymous phrases may be formed of a declinable word in the genitive or the nominative case combined with the noun *nimittam* 'purpose' (also *nimittamaay / nimittamaaka* 'being a purpose') or the personal noun *poruTTu* 'that which is meaningful' (also *poruTTaal* 'by that which is meaningful', *poruTTaaka* 'being that which is meaningful'); e.g., *naan atanimittam vanteen (TL, 2254)* 'I have come for this'; *itan poruTTee rakuraamanuTan atikamaaka avar izhaiya neeriTTatu (KC, 164)* 'For this purpose he had to make friends with Raghuraman'.

(b) A noun or any other declinable word in the nominative case or, as far as neuter nouns in *-am* and personal or reflexive pronouns are concerned, in the form of the oblique base combined with the adverb *uTan* 'together' used to denote the object which accompanies the action; e.g., *nii ennuTanee vaa (F, 103)* 'Come together with me'; *oruvan marattinmeel eeRi amkut tappaTTaiyuTan irunta tampiyaik kaNTaan (TPK, 2, 78)* 'One of them climbed up the tree and saw his younger brother sitting there with a drum'; *intiyaa viyatnaamin viirattuTan pooraaTak kuuTiya vanmai paTaittatu (J, 15.8.76, 4)* 'India is strong and can fight with the fortitude of Vietnam'.

Synonymous phrases may be formed of declinable words in the nominative case combined with the noun *cakitam* 'coherence' or of declinable words in the nominative, the comitative or, as far as personal pronouns of the 1st and the 2nd person are concerned, the genitive case combined with the infinitive *kuuTa* 'to join'; e.g., *nii enkuuTa varaveeNTum (PK, 191)* 'You must go together with me'; *avaL raaNi kuuTavee irukkalaanaaL (BNK, 8)* 'She started living together with the rani'; *koonaay nariyooTu kuuTavee puRappaTTu avviiTTiRkup pooyc ceerntatu (TPK, 5, 4)* 'The wolf and the fox (lit. together with the fox) went to that house'; *veeNTiya karuvikaL cakitam naan puRappaTTu viTTen (BDK, 68)* 'I took the necessary instruments (lit. with the instruments) and set off'

(c) A declinable word in the accusative or the nominative case combined with the verbal participles *paRRi* 'having seized', *kuRittu* 'aiming at' or a declinable word in the nominative case combined with the nouns *vishayam* 'matter', *vivakaaram* 'affair',

campantam 'relation', 'connection' (optionally with *aaka* 'to become/, *aay* 'having become/ attached) used to denote the object spoken of; e.g., *intak kaTTuraiyil kaaviri niir pamkiiTu campantamaaka karnaaTaka aracu kiLappiyuLLa piraccinaikaLaip paRRiyum atan viLaivaaka eeRpaTTuLLa cikkallkaL paRRiyum vivaramkaL tarappTTuLLana (J, 15.2.81, 1)* 'In this article the details are cited about problems raised by the Karnataka government with regard to the distribution of the Kaviri waters and about complications which cropped up as a result of that'; *atik kuRittu nii anhcaatee (KMI, 74)* 'Don't be afraid of it at all'; *pakkattu viiTTukkaararkaL paaTTu vishayamaaka oru tavaRutalaana apippiraayam koNTirukkiRaarkaL (NET, 98)* '[Our] neighbours have an erroneous opinion about singing'; *avaL paTTu vivakaaramaakap peecukiRaaL (JON, 226)* 'She is speaking about Pattu'.

(d) A declinable word of the superior class in the genitive or the nominative case combined with the nouns *iTam* 'place', *paal* 'side/, *peeril* (the locative of *peer* 'name/), *vacam* 'side', *kaiyil* (the locative of *kai* 'hand') or with the infinitive *kiTTa* 'to approach' used to denote the person to whom the action is directed or in the immediate proximity to whom it is performed; e.g., *vaacu tan taayiniTam naTanta vishayamkaLaic collavillai (AN, 25)* 'Vasu did not tell his mother about what had happened'; *civakaamiyin uLLam aTikkaTi maamallarpaal cenRu koNTiruntatu (KS, 367)* 'Shivakami's thoughts often turned to Mamallar/; *putalvan peerilum manaiviyin peerilum atikkaTi nhaapakam cenRatu (R, 81)* 'His thoughts often turned to his son and wife/; *TaakTaraik kuuppiTTanuppi kailaacattai avar vacam oppuvitteen (SM, 64)* 'I invited a doctor and entrusted Kailasam to him'; *naan un kaiyilee oru vishayam collaNum (JGE, 79)* 'I must tell you one thing, *itukkaaka yaarum innoruttarkiTTa mannippuk keeTka veeNaam (JGE, 69)* 'Nobody has to beg anybody's pardon for this'.

(e) A declinable word in the nominative or the accusative case combined with the infinitives *pooka* 'to go', *tavira* 'to avoid', *ozhiya* 'to be excepted' used to denote the object excluded from the series of objects affected by the action: e.g., *caappaaTTuc celavu, kuTicai vaaTakai mutaliyavai pooka, miccamaanatu immaatirip pala vitattil celavaayiRRu (R, 183)* 'Expenses for boarding and lodging excepted, the rest was spent in various ways like this'; *avanai yozhiya amararum illai (TM, 1, 6)* 'No god would have existed without Him ; *anta oru captattait tavira veeRu keeTkaatatinaal avaLatticaiYaiyee nookki naTantaaL (PU, 207)* 'As no shots were heard except that one, she went on in the same direction'; *itu tavirac civaraamanukku nhaapakamkaL evvaLavoo iruntana (SS, 185)* 'Shivaraman had many [other] remebrances besides that'.

(f) A declinable word in the nominative case combined with the infinitive *uTpaTa* 'to be included' used to denote the object included into the series of objects affected by the action; e.g., *inta vazhiyait taan intiyaa uTpaTa cakala naaTukaLum pinpaRRa veeNTum (J, 7.11.54, 3)* 'This is the course which all countries including India must follow'.

Adverbial Modifiers

§ 298. There are adverbial modifiers of manner, degree, place, time, cause, purpose and condition in Tamil.

Adverbial Modifier of Manner

§ 299. The adverbial modifier of manner may be expressed by:

A. An adverb (with related word, if any); e.g., *uTanee puuTTut tiRakkappaTTatu (KS, 23)* 'The lock was opened immediately; *niimka een immaam koopamaap peecaRimka? (AR, 59)* why are you speaking so angrily?/; *avar ninaikkavum muTiyaata tunpamuTan vazhi naTantaar (RA, 148)* 'In ineffable anguish he was walking along the road'.

B. A verbal participle (with related words, if any); e.g., *kaTaikkaaran avanik kuurntu kavanittaan (PU, 134)* 'The tradesman watched him intently'; *puli pokkenRu avanmeeR paayntatu (KMI, 34)* 'The tiger suddenly leaped upon him/; *pala naaL viTaamal avaL kaN vizhittuk kuzhantaiyaik kavanittuk kooNTaaL (JP, 156)* Many days she tended the baby without sleeping a wink/; *oru vinaaTi vaacu ceyvataaRiyaatu tikaittaan (AN, 148)* 'For a moment Vasu was bewildered without knowing what to do'.

C. An infinitive (with related words, if any); e.g., *cinnatuari urakkak kattiviTTaan (SM, 7)* 'Chinnadurai shouted loudly'; *naamkaL iruppatai nii aRavee maRantu viTTaay (AN, 191)* 'You have quite forgotten that we exist'; *raavaNan viyappil kaNNai akala virittup paarttaan (JS, 190)* 'Ravanan stared having widely opened his eyes in astonishment'; *avarkaL veeNTukooLuk-kiNamkat' toozharkaL paNamum ariciyum anuppinaarkaL (J, 7.11.54, 3)* 'At their request. [their] friends sent them money and rice'; *aaciyaavum aappirikkaavum kaalattiRkeeRpa munneeRRam peRumpaTi ceytaal nalamaakum (BN, 8)* 'It is desirable to secure the progress of Asia and Africa abreast of the times'; *en kaNNaarak kaNTu itai naan collukiReen (RN, 3)* 'I say so because I have seen [everything] with my own eyes'; *avan vaayil pooTTa kaRi uLLe cellaamal antarattil niRka, eccilaana. kai ilaiyil irukka, avanai maunamaakap paarttan (JS, 91)* 'With food stuck in his throat and hands defiled by curry, he stared at that man in silence/; *kaalam cellac cella avar jillaak kamiTTiyin amkattinaraanaar (RS, 122)* In the couse of time he became a member of the district committee'.

D. An imitative word; e.g., *viiTu veRiccooTi viTTatu (JA, 120)* 'The house became (lit. ran) empty'.

E. A noun or any other declinable word in the nominative, the comitative, the dative or the locative case; e.g., *naan avaciyam pooveen (KS, 83)* 'I shall go without fail'; *avar aRaikuuval viiN pookavillai (RPP, 248)* 'Their appeal was not in vain/; *avan naTaiyooTu nammaal naTakka muTiyaatu (RT, 221)* 'We cannot walk as fast as he can'; *naan viLaiyaaTTukkuc collavillai (KP, 13)* 'I am not saying this for fun'; *meejaimiitu oru puttakam tiRantavaakkil kiTantatu (RPP, 150)* 'There was an open book on the desk'.'

F. A noun or any other declinable word combined with particles or with verbal or nominal forms of adverbial meaning, to wit:

(a) A declinable word in the nominative case combined with the infinitive *aaka* 'to become' or the verbal participle *aay / aa(ki)* 'having become' used to express the general adverbial meaning; e.g., *taTiyai laakavamaakac cuzhaRRit teevar veekanaaka munvantu paampai oomki aRaintu konRaar (VKa, 27)* 'Devar rapidly came forward, easily raised his stick and killed the snake'; *emkaL talaikku meel kaay kottukkottaayt tomkiRRu (RJ, 153)* 'Clusters of fruit hang over our heads'; *naan taniyaa varaliyee* 'I haven't come alone'; *iruvarum vaaLiyaakat taNNiirai izhuttut talaiyil viTTuk koNTaarkaL (JUT, 272)* 'Both of them drew a bucket of water each and poured it over oneself';*ivar maaTukaLootu maaTaaka uzhaikkum uzhaippoo colla muTiyaatu (VNP, 9)* 'He is working like a horse: it baffles all description'.

(b) A declinable word in the accusative or the nominative case combined with the infinitive, the imperative singular or the verbal participle of the verb *poolutal* 'to resemble', 'to be like' (or with the infinitive of any synonymous verb) used to express the manner of performing the action by comparing it with another one; e.g., *ataip poolac culapamaana kaariyam veeRu kiTaiyaatu (NMY, 13)* 'There is no other easy task like this'; *avan etaiyoo ninaittavan poolat tiTirenRu ninRaan (PU, 69)* 'He suddenly stopped as if struck with some remembrance'; *payal munnaip pool illai (NMY, 86)* 'The boy is no longer the same as before'; *paTat tayaarippukkaLin eNNikkai kaTanta aaNTukaLaip poonRee iruntirukkiRatu (C-2, 24)* 'The number of produced films is the same as in previous years'; *caman ceytu ciirtuukkum koolpool amaintorupaal kooTaamai caanRoork kaNi (K, 118)* 'To incline to neither side, but to rest impartial as the even-fixed scale is the ornament of the wise'.

Synonymous phrases are formed of a declinable word in the nominative case combined with the infinitive *ena* 'to say' or of a declinable word in the nominative or the genitive case combined with the nouns *aaTTam* 'moving', *maatiri* 'manner' or *kaNakku* 'calculation' (commonly with the verbal participle *aay* 'having become' attached); e.g., *inta viiTu munnee maatiriyillee (JGE, 216)* 'This house is not what it was before'; *tennantooppu kuTiveRi koNTavan maatiri kiRukiRuttut talaiyaatTam pooTTatu (AN, 151)* 'The palmyra grove giddily shook its head as a drunk man'; *uTampu kaaRRil koTiyena aaTiRRu (AR, 27)* 'The body was swinging in the wind as a liana'; *nii enna payittiyamaaTTam cirikkiRee? (JUT, 222)* 'Why are you laughing like mad?'; *vantavar peecaama maramaaTTamaa nikkaRaar (JON,174)*

'The visitor stands speechless like a tree'; *nii enna elik kunhcu kaNakkaa muLiyai uruTTaRee? (JSP, 9)* 'Why are you goggling like a little rat?'

(c) A declinable word in the nominative or the genitive case combined with the nouns *muulam* 'means', *vazhi* 'way' (with *aaka* 'to become' or *aay* 'having become' optionally attached) or a declinable word in the accusative case combined with the verbal participle *koNTu* 'having taken' used to express the means by which the action is performed; e.g., *itu avan muulamaakak kiTaittatu (TL, 3328)* 'This is received through him'.

(d) A declinable word in the genitive or the nominative case combined with the nouns *paTi / pirakaaram* 'method', 'manner', *peyaril / peeril* (the locative of *peyar / peer* 'the name') or a declinable word in the accusative case combined with the verbal participle *oTTi* 'having stuck' used to denote the circumsances according to or in connection with which the action is performed; e.g., *maamallarin viruppattinpaTi taan araNya viiTTil illaamaR poonatu paRRi avaruTaiya koopam ettakaiyataay irukkumoo (KS, 340)* 'How angry Mamallar will become [when he knows] that she didn't stay, as he wished (lit. according to his wish) in their forest hut'; *atee maatiriyaana vitiyin pirakaaram uttiramkaLum kuurai ooTukaLum kuuTa iTam maaRina (JOM, 190)'* According to this rule rafters and tiles of the roof also went elsewhere'; *neetaajiyin uttaravin peeril mutaR kuNTu etirippaTaiyin miitu paayntatu (AN, 184)* 'Following Netaji's order the first shell fell on the enemy troops'; *orunaaL eetoo cantarppam neeriTTataiyoTTi avaL azha aarampittaaL (R, 106)* 'One day she started weeping on account of some incident'.

(e) A declinable word in the nominative case combined with the particles *ee, um, i, e* used to express the general adverbial meaning; e.g., *avaL emap piTiyininRu viiNee viTuvittukkoLLa muyanRaaL (RJ, 6)* 'In vain she tried to escape from Yama's grip'; *naan ivvaaRu ninRu naalaapuRamum cuRRippaarttuk koNTirunteen (KE, 163)* 'So (lit. this way) I stood looking around'; *kanaveeyum teevarkaL kaaNpariya kanaikazhaloon nanavee enaippiTittu aaTkoNTaan (T, 11, 10)* 'He of the jewelled feet Whom even in their dreams the gods can't see caught me while awake and made me His'; *pazhaiya paTiyum) naan en*

conta uurukku vanteen (ATP, 89) 'I returned to my native village again (lit. as before)'.

G. A participle combined with certain nominal or adverbial forms, to wit:

(a) A past or a negative participle combined with the nouns *aaRu* 'way', *vaNNam* 'way', *maatiri* 'manner' or *paTi* 'manner' used to denote the mode of performing the action or concomitant circumstances; e.g.; *vimmiyavaaRee kizhavaṅ ciRumiyai aNaittukkoNTaan (TU, 69)* 'Sobbing the old man embraced the girl'; *avar cuRRumuRRum paarttapaTi penhciyinmeel uTkaarntaar (PV, 58)* 'Looking around he sat down on the bench'; *avan ninRatu ninRapaTi ninRaan (VP, 85)* 'He stood rooted to the spot'; *kiLiyaampaaL tiNNai naTavaTikkaikaL teriyaata maatiri uTkaarntu koNTaaL (JOM, 216)* 'Kiliyambal sat down feigning to be unaware of what was going on on the pial'.

(b) A past or a present participle combined with the noun *paTi* 'manner' in the nominative or in the dative case used to denote circumstances in accordance with which the action is performed; e.g., *naan avar colliyapaTi avaraip pinpaRRineen (PPO, 123)* 'I followed him as he had said'; *TaakTar colkiRapaTi ellaam ceytaayiRRu* (SM, 10) 'Everything was done as the physician said'

(c) A positive verbal participle in *-(t)tu / -ntu* combined with the adverb *aamku* 'thus' used (in Classical Tamil) to denote the manner of action by means of comparing it with another one; e.g., *viLakkup puka iruL maayntaam koruvan tavattinmun nillaataam paavam (NA, 51)* 'As when a lamp enters darkness dies, so sin stands not before man's penitence'; *koNmuu maaka vicumpi naTuvunin Raamku kaNpora viLamkunin viNporu viyankuTai... (P, 35)* 'Thy dazzling umbrella, huge as the sky itself, [is capable of screening the sun] as a cloud that stopped in the middle of firmament...'

H. A past or a present tense form of the 3rd person singular masculine combined with the infinitive *poola* 'to be like', 'to resemble' (the whole construction being used without distinction of person, number or gender); e.g., *"ennatu?" enRu*

talaiyilaTittaaRpoolat tirumpinaan avan (JUT, 195) 'He turned round and asked as if he struck [one] on the head: "What"'; *naamaa vaamkutaapliyee kaamiccukkappaTaatu (PAI, 86)* 'We should not make any sign that we are going to buy [it] ourselves'.

I. A verbal participle (with related words, if any) combined with the infinitive or the imperative singular of the verb *poolutal* 'to be like', 'to resemble': e.g., *aiyar panhcuvaik kaNTum kaaNaatupool iruntu viTTaar (KC, 214)* 'Aiyar feigned to take no notice of Panheu'; *avanaal toTarntu cintanai ceyya iyalaatapaTi ceyvataRkenReepoolap putu uRuvinar vantaar (SS, 160)* 'Another relative came as if with the sole purpose to make his further meditation impossible'.

§ 300. Concessive construction is a variety of the adverbial modifier of manner. It denotes the fact in spite of which the action is (or is not) performed.

Tamil concessive constructions are formed of :

(a) A verbal participle in *-(t)tu / -ntu / -i* (with related words, if any) combined with the particle *um* 'and', 'even' used to denote a fact of reality; e.g., *nii paTittum payan illai (V, 154)* 'Although you studied, there was no use of it'.

(b) A conditional verbal participle (with related words, if any) combined with the particle *um* 'and', 'even' which may denote either a fact of reality or a fact contrary to it: e.g., *kataiyai evvaLavu aRputamaakap pinninaalum sultaanin mukakkuRi maaRuvateevillai (PU, 105)* 'No matter how intricate her story was, sultan's expression did not change': *kutiraip pantayattukkup pookattoTamkinaal piRaku kutir kutiraakap paNam iruntaalum pootumaa? (JP, 120)* Even if there were bins of money, will it suffice if one starts visiting the races?'

(c) A negative verbal participle (with related words, if any) combined with the conditional verbal participle of the verbs *iruttal* 'to be', *viTutal* 'to release', *pootal* 'to go' (with the particle *um* 'and', 'even' attached): e.g., *enakku veelai illaaviTTaalum naan reyileeRineen (JP, 39)* 'Although I had no engagement [that day], I took the train'; *kaTavuL iruntum onRutaan illaatiruntaalum onRutaan (NAV, 67)* 'It is all the same whether God exists or not'.

Synonymous phrases may be formed of a negative verbal participle combined with the positive verbal participle of the verbs *iruttal* 'to be', *kaaTTutal* 'to show' (with the particle *um* 'and', 'even' attached); e.g., *naalu varushamaaka mazhai peyyaamal iruntum avaruTaiya keeNiyil niRaiyat taNNiir irukkiRatu (KPK, 169)* 'Although there was no rain for several years, his well is full of water'; *cimkaaram maatiri ammaam periya koralilee illaak kaaTiyum cumaaraana korallee avaLum paaTaRaa (JSC, 59)* 'She also sings in a decent, although not such a strong as Singaram's, voice'

(d) A participle of the past or the present tense (with related words, if any) combined with the noun *pootu* 'time' in the locative case and with the particle *um* 'and', 'even' attached; e.g., *ivanatu celvam karainta pootilum perumai karaiyavillai (JON, 59)* 'Although his wealth disappeared, his arrogance did not diminish'.

Adverbial Modifier of Degree

§ 301. The adverbial modifier of degree may characterize some quality as expressed in a greater or a lesser degree irrespective of the degree in which it is expressed in other cases. Otherwise it may characterize the quality as expressed in a greater or a lesser degree than in some other case or in all other cases.

§ 302. A greater or a lesser degree of some quality irrespective of its degree in other cases is expressed by a nominal or a verbal form of the corresponding lexical meaning and used (frequently combined with the particle *um* 'and', 'all', the verbal participle *aay / aaki / aa* 'having become' or the infinitive *aaka* 'to become') in an adverbial function. Adverbial modifiers of this type are most regularly expressed by the words *veku(vaay), peritu(m) / peritaay / peritaaka, mikutiyum / mikutiyaay / mikutiyaaka, mika(vum), atika(maay) / atikamaaka* 'very', 'much', *niRaiya / nirampa / rompa* 'plenty', 'much', *ciRitu(m) / ciRitaay /*

ciRitaaka, caRRu(m), konhcam(um) / konhcamaay / konhcamaaka 'a little', 'a bit', 'slightly', *evvaLavoo, ettanaiyoo* 'how much', 'how many', 'much', 'many' etc. For instance: *namakku veku nalla pozhutupookkuk kiTaikkum (NMY, 74)* 'We shall have a very good time';... ***naan peritum pooRRum oru vaarappattirikai ezhutiRRu*** *(KE, 28)* 'A weekly journal which I used to praise much wrote...'; *mikutiyum kaLittaaL (PA, 10)* 'She was very glad'; *nhaapaka cakti enakku mikavum konhcamtaan (NE, 201)* 'My memory is very bad'.

§ **303.** The adverbial modifier of degree which denotes that in one particular case the quality in question is present in a greater or a lesser degree than in another case or in all other cases may be expressed in several ways, viz.,

(a) When two or several qualities are compared as to the degree in which they are expressed, the word regarded as a basis of comparison is used in the locative or the dative case (with the particle *um* 'and', 'all' frequently attached); e.g., ***koTumkoon mannar vaazhu naaTTiR kaTumpuli vaazhum*** *kaaTu nanRee (NRT, 63)* 'A jungle inhabited by cruel tigers is better than a country ruled by a cruel king'; *niimkaL ennai ennuTaiya tanmaikku atikamaaka matippiTukiRiirkaL* ***(AN, 138) 'You*** consider me better than I am'; *tamminRam makkaL aRivuTaimai* ***uyirkkellaam initu (K, 68)*** 'That their children's wisdom is greater than their own is sweet to every human being' *avaL kural kaanattinum inimaiyaaka iruntatu (PU, 90)* 'Her voice was **sweeter than any music'**; ***nii mirukattilum keevalam (SM, 53)*** 'You are worse than any animal'; ***unakkut tantatil mummaTamku*** *tarappaTum (BK, 123)* 'They will give you three times more **than you have been given already'; *koopaalan nallavanukku nallavan (ATP, 26)* 'Gopalan is the best of the good'; *ivaLukku*** *mirukamkaL anaittilum atika antaramkamaana cineekam viruttimati yenRa erumaicciyiniTattileeyaam (BK, 146)* 'Among all the animals she liked the cow Vriddhimati best'; *cinna miin ataRkum cinna miinait tinRaal, periya miin taNTikka varukiRatu (PK, 126)* 'If a small fish devours a smaller one, a big fish comes **to punish it'**; ***ellaavaRRilum uyaramaaka ninRa oru cikarattin miitu en paarvai cenRatu (KE, 163)* 'My eyes turned** to the highest peak (lit. to the peak which was higher than all)'.

(b) When two or several qualities are compared as to the degree in which they are expressed, the word regarded as a basis of comparison takes the accusative (or, rarely, the nominative) case and is followed either by the infinitives *viTa* 'to release', *paarkka* 'to see', *nookka* 'to look', or by the verbal participle *kaaTTi* 'having shown', or by the conditional verbal participles of the verbs *paarttal* 'to see', *kaaTTutal* 'to show' (with the particle *um* 'and', 'even' commonly attached); e.g., ***mun paartta kuramkaiviTa itu muunRu maTamku peritaa yiruntatu (KE, 84)*** 'This monkey was three times bigger than that seen before'; *antap puunaiyin paci munnaik kaaTTilum kooramaaki viTTatu (BKP, 10)* 'The cat's hunger became more severe than before'; *inta uurppittam kaatalaip paarkkinum mikak koTuuramaanatu* ***(PK, 209)*** 'This nostalgia is much more cruel than love'; ***cennaiyai*** *nookkat tiruvanatapuram oru ciRRuuraakavee toonRiRRu (Vai, 3)* 'As compared with Madras Trivandrum looked a small village'; *enRum viTa anRu atika uRcaakamaaka iruntaan raaman (PPO, 129)* 'That day Raman was more animated than ever'; ***manucanooTa aRivu yaanaiyaik kaaTTiyum cimkattaik kaTTiyum valuvaanatu (JSK, 97)*** 'The man's brains are more powerful than the elephant's or the lion's'.

Similar adverbial phrases may include appropriate case forms followed by the words *pool(a)* 'like', *poruva* 'like', *mun* 'before', *uumku* 'before', *uL* 'in', 'among', etc.; e.g., *mayuuracanmanuTaiya cainiyattaippool pallava cainiyam muunRu* ***maTamku periyatu (KS, 153)*** 'The Pallava army is three times stronger than Mayursanman's'; ***antap paarvaiyin munnee en attaiyin paarvai evvaLavoo anpaana paarvai (V, 77)*** 'How much kinder was my aunt's look as compared to this one'; *aRattinuumku aakkam evanoo? (K, 31)* 'What gain is greater than virtue?'

The construction remains the same when the quality is expressed in the verb; e.g., *inta naTikai avanai viTac campatikkiRavaL (JON, 125)* 'This actress earns much more than he'; *aRai atan veLiccattil jvalittu maRupaTiyum munnilum* ***iruNTatu (RJ, 138)*** 'The room was lit up [by the lightning] and then it became even darker than before'; *paarvatikumaari munnilum irumaTamku nakaittaaL (BK, 36)* 'Parvatikumari laughed twice [louder] than before'; ***naan collukiRatu purikiRataa*** *allatu itaiviTap puriyap paNNa veeNTumaa? (RJ, 204)* 'Do you understand what I say or shall I explain it more clearly?'

(c) A greater or a lesser degree of the quality may be expressed lexically by means of the words *(p)innum* 'still', *atikam* 'more', *mikuti(yaaka)* 'more'; *mika(vum)* 'the most', *taavaLai / taaviLai / taavilai / teevalai* 'something better'; e.g., *puvanaa talaiyai innum nanRaaka kunintu koNTaaL (JSP, 221)* 'Bhuvana bent her head still lower (lit. well)'; ***avan pinnum veekamaaka ooTinaan' (JPa, 100)*** 'He ran still faster'; ***henRi poorTu*** *ulakattileeyee* ***mikap****periya kooTiicuvarar aanaar (AN, 8)* 'Henry Ford became the richest millionaire in the world'; *aNNaa en mannikku atikam payappaTukiRaanaa allatu appaavukku atikam payappaTukiRaanaa enRu tiTTamaaye colla muTiyaatu (Vai, 37)* 'It is difficult to say whether my brother is more afraid of his wife or of his father'; *naNpan peeccu enakku nanmaiyum ceytatu, tiimaiyum ceytatu, tiimai mikutiyaakac* ***ceytatu (V, 51)*** 'My friend's talk made me both happy and unhappy. But mostly always unhappy'; *kaal vali eppaTi irukkiRatu? - evvaLavoo teevalai (AN, 108)* 'How is your leg? - Much better'.

Adverbial Modifier of Place

§ **304.** The adverbial modifier of place may be expressed by:

A. An adverb; e.g., *imkee avvaLavu janakkuuTTam illai (KP, 290)* 'There is no such crowd here'; *avar piRantanaaL nuuRRaaNTu vizhaa nakaremkum koNtaaTappaTukiRatu (J, 10.12.78, 6)* 'His centenary is celebrated throughout the city'.

B. A noun or any other declinable word in the locative, the dative or the nominative case; e.g., *maramkaLil pazhaiya ilaikaL ellaam utirntana (KP, 11)* 'All old leaves fell from the trees'; *uurukkum rastaavukkum arai mail tuuram irukkum (PK, 194)* 'The village was about half a mile from the road'; *caastirikaL* ***1930-m varushattil tamatu janmateecam vantaar (R, 80)*** 'In 1930 Shastri returned to his homeland'. Neuter nouns in *-am* may also be used in the form of the oblique base in this function; e.g., ***avan akattee ezhum kumuRalaik kaNTittaaL vaTivaampaaL (RT, 182)*** 'Vadivambal felt what was happening in his heart'.

C. A noun or any other declinable word combined with certain nominal or verbal forms of adverbial meaning, to wit:

(a) A word in the nominative case combined with the nouns *varai, maTTu, kaaRu, aLavu, pariyantam* 'limit', 'measure' in the nominative, the locative or the dative case (with the particle *um* 'and', 'very' optionally attached) used to denote the limit of the action; e.g., *avan naalaintu muRai naTukkuLam varai niintinaan (AR, 231)* 'He swam four or five times to the centre of the pond'; *naam aaRRup paalam varaikkum poovoom (Je, 59)* 'We shall go up to the bridge'; *avar vacantaavai vaanamaLavu* ***ucattiyaa*** *pukazhaRaar (JGE, 184)* 'He praised Vasanta to the skies'.

(b) A word in the nominative case combined with the noun *mutal* 'beginning' (also with ***aaka*** 'to become', *aay* 'having become', *koNTu* 'having taken' attached optionally) or with the verbal participle *toTTu* 'having touched' used to denote the starting point of the action; e.g., ***naan naakarkooyil mutal*** *kanyaakkumaari varai naTanteen (ARC, 189)* 'I walked on foot from Nagercoil to Cape Comorin'; ***aTitoTTu nunivaraikkum ...*** *(F, 567)* 'From bottom to top...'

(c) A word in the genitive or the nominative case combined with the nouns *iTam* 'place' (also in the locative: *iTattil*), *pakkam* 'side' (also with the infinitive *aaka* 'to become' attached: *pakkamaaka*), *paal, maaTu* 'side', *aNTai* 'vicinity' (also in the locative or the dative: ***aNTaiyil, aNTaikku), aruku*** 'vicinity' (also in the locative case or with the particle ***ee*** attached: ***arukil, arukee), arukaamaiyil*** (the locative of ***arukaamai*** 'vicinity') used to denote the place near which the action is performed or to which it is directed; e.g., ***marakatam puunaiyaik kuzhantaiyin mukattiniTam koNTuvarukiRaaL (PSA, 23)*** 'marakatham brings the cat to the child's face'; ***naamkaL aaRRamkaraip pakkam*** *poovoom (PA, 16)* 'We shall go to the river-bank'; *meejaiyarukil* ***naan amarntirunteen*** *(TU, 71)* 'I sat down at the table'; *naan* ***anta saluun katavaNTaiyil ninRu kaattirunteen (PU, 160)*** 'I stood at the saloon door and waited'.

Synonymous phrases may be formed of words in the nominative, the genitive or the dative case combined with the infinitive ***kiTTa*** 'to approach' or of words in the accusative case combined with the verbal participles ***paarttu, nookki*** 'looking at', 'having looked at'; e.g., ***kaarkiTTee naan vantuTTeen (Je, 153)*** 'I came near the car'; ***ulakkaiyai manaiviyaip*** *paarttup pooTTaan (R, 173)* 'He threw a pestle into his wife'.

(d) A word in the genitive or the nominatie case combined with the noun *kaN* (in Clasical Tamil also *uzhi, uzhai, uLi, kaTai, kaal, carr, teem, paaTu, puTai, vaLam, vayin, vaay*) 'place' or a word in the dative, the genitive or the nominative case combined with the nouns *uL, uuTu* 'inside', *iTai* 'middle' (also the locative: *iTaiyil*) or *mattiyil* (the locative of *matti* 'middle') used to denote objects in, at or among which the action is performed or into which it is directed; e.g., *payanmaram uLLuurp pazhttaRRaal celvam nayanuTai yaankaN paTin (K, 216)* 'The wealth that falls to a man of liberal heart is like a tree that fruits in the midst of a hamlet'; *aRRam maRaittaloo pullaRivu tamvayin kuRRam maRaiyaa vazhi (K, 846)* 'It's folly to cover one's nakedness when one's faults are not concealed'; *raamacaami anta viiTTin uLLee nuzhaintaar (NTT, 183)* 'Ramasami entered that house'; *ilaikaLuuTee oTumkik kiTanta paRavaikaL ciRakaTittuk KoNTana (VNa, 73)* 'Birds lurking in the leafage flapped their wings'; *avanuTaiya paranta kaikaLiniTaiyil kuzhantai cinna maavup pommai pooltaaniruntatu (RJ, 104)* 'In his huge arms the baby looked a small doll'; *paaNTiya naaTTukkum coozhanaaTTukkum mattiyil tani aracu celuttiya kaLappaalanaip paRRi nii keeTTatillaiyaa? (KS, 233)* 'Haven't you heard of Acchutha Kalappalan who reigned a separate kingdom in between the Pandya and the Chola empires?'

(e) A word in the dative or the genitive case combined with the nouns *mun* 'forefront' (also *munnaal, munnataaka, munpu*) *pin* 'back' (also *pinnaal, pinnooTu, pinnaaTi, piRpaaTu piRaku, pinpu*), *appaal, appuRam* 'that side', 'a place beyond or behind *meel, miitu, micai* 'top', 'summit', *kiizh, aTi* 'bottom' (also in the locative: *aTiyil*), *neer* 'the opposite side' used to denote the place in front of, behind, on, over or under which the action is performed; e.g., *viiTTukku munnaaluLLa kuRaTTil ulaattiyavaaRu iruntaan turaikaaNNu (JOM, 265)* 'Duraikkannu paced up and down the pial in front of the house'; *kaLLar iruvaraiyum kazhutaiyin pin kaTTiyizhuttuc cenRanar (PU, 95)* 'The robbers tied them both behind the donkey and made them go'; *tanatu palaviinattai akkoTumaiyaana peNNin munpu kaaTTap piriyappaTaamal avan tanatu aRaikku ooTinaan (PU, 98)* 'He didn't want to show his weakness before this cruel woman and ran into his room'; *elloorukkum munnataakap paranhcooti maamallarukku vaNakkam celuttinaar (KS, 420)* 'Paranjothi in

...rybody's presence bowed to Mamallar'; *cari en pinnooTa ...umkoo (JJ, 4)* 'Well, go behind me'; *vaacuteevanin viiTu ...NTu terukkaLukku appaal iruntatu (AN, 3)* 'Vasudevan's ...use was in the third (lit. beyond two) street'; *anta vilTTuku ...eree iruvarum ninRanar (YOM, 33)* 'Opposite that house both ... them stopped'; *talaiyaNaikkaTiyil vaittirunta muLvaamki ...unai maarpil nuzhaintuviTTatu (PA, 38)* 'The blade of the ...uning scissors kept under the pillow went into her breast'; ...*ata aalamarattaTiyil pakalil ciRu kumpal irukkum (JCN,45)* 'In the day-time small groups of people used to sit under that ...anyan'; *nii vaalipan, un munpu vaazhkkai kaattirukkiRatu (PU, ...01)* 'You are a young man, the whole life is before you'; ...*aavattaaL avan pinnaal naTakkiRaaL (TU, 119)* 'Pavattal is walking behind him'.

The nouns *meel, miitu, micai* 'top', 'summit' with antecedents in the dative case denote the place above and with antecedents in the genitive or the nominative case, the place on the surface of the object; e.g., *emkaL talaikku meel kaay kottukkottaayi ...tomkiRRu (RJ, 153)* Clusters of fruit hang over our heads'; *naan meejai meelee peenaa vaittirukkiReen (BK, 160)* 'I have put my pen on the desk'; *malarmicai eekinaan maaNaTi ceernttaar nilamicai niiTuvaazh vaar (K, 3)* 'Those who gain the glorious feet of Him, who over the full-blown flower hath past, long time will live on earth'; *nii ennai intap paaRaiyinmiitu caaynttu uTkaarntirukkum paTiyaakat tuukkivai (PU, 202)* 'Lift me and put to sit on this rock'.

(f) A word in the locative case combined with the verbal participles *iruntu* 'being', 'having been', *ninRu* 'standing', 'having stopped' used to denote the place from which the action is directed or (less frequently) in which it is performed; e.g., *inta ...aalipan kutiraiyiliruntu vizhuntaan (PU, 82)* 'This youth fell from horse-back'; *avaL kaTTilininRu ezhuntu jannal aNTai pooy ninRaaL (RJ, 26)* 'She rose from her bed and came up to the window'; *naan viiTTiliruntu kavalaippaTuvataiviTa veLiyee ooTic cenRu kavalaippaTTuc caakalaamee (V, 137)* 'I would rather go somewhere than die of anxiety staying at home'; *naan imkiruntee caakiReen (PU, 200)* 'I shall stay here to my death'.

Synonymous phrases may be formed of adverbs (or adverbial adjuncts) of place combined with the verbal participles *iruntu* 'having been', 'being', *ninRu* 'having stopped', 'staying'; e.g., *avar makaniTamiruntu vanta kaTitattaip paTittaar (TU, 105)* 'He

was reading a letter from his son'; *vilaacam ?tiTiirenRu kaTitamkaLiTaiyiniRu taavik kutittatu (RJ, 179)* 'Suddenly the address has emerged from among the letters'; *pooTTiyil tamizhakam muzhuvatilumiruntu eeraaLamaana avarkaL kalantukoNTanar (Se, 65)* 'Many competitors from all parts of Tamilnadu took part in the contest'; *avaL avanukkup poon ceytatu amkee iruntutaan (JON, 115)* 'It was from there that she phoned him'; *ittanai umkitteeruntu aTainhcum oru nanRi collakkuuTa vazhiyillee (JSP, 442)* 'Although I received from you much, I even have no opportunity to thank you'; *viiTTuLLiruntu oru acatiyaana kural vantatu (RJ, 129)* 'A sleepy voice was heard from within the house'; ***kooyilinuLLiruntu*** *kural keeTkavee avar caRRu ninRaar (JI, 54)* 'On hearing a voice coming from within the temple he stopped'; *paatshaa eezhaam upparikaiyin meelee iruntu paarttukkoNTiruntaan (BK, 250)* 'The padishah was watching from the seventh storey'.

D. A noun of the locative semantics in the nominative case combined with the verbal participle or the infinitive of the verb *aatal* 'to become'; e.g., *naan uur uuraaka alaintu tiruveen (KS, 419)* 'I shall travel from village to village'; *naan kaTaip pakkamaaka varuveen (PV, 71)* 'I shall pass by the shop'; *oru camayam inta uLLee jannal vazhiyaa oru yaanai vantuTTutu (JI, 106)* 'One day an elephant penetrated here through the window'; *piLLai muukkuk kaNNaaTiyin meel vazhiyaakap paarvaiyai celutti ezhuntiruntaar (PAI, 81)* 'Pillai looked over the top of his spectacles and stood up'

Adverbial Modifier of Time

§ 305. The adverbial modifier of time may be expressed by:

A. An adverb; e.g., *pulnunimeel niirpool nilaiyaamai enReNNi inniniyee ceyka aRavinai (NA, 29)* Considering that all things are transient as the dew-drop on the top of a blade of grass, now, now at once do virtuous deeds'.

B. A noun in the locative, the dative or the comitative case (with the particles *um, ee, tooRum, a; i, e* sometimes attached); e.g., *kaalai neerattil cuppammaaLin viiTTil aTuppup paRRi erintatu (AN, 177)* 'In the morning the fire used to burn in the stove of Subbammal's house'; *iravu eTTu maNi cumaarukku*

avan miiNTum vaNNaarpeeTTaikkut tirumpivantaan (RPP, 190) 'By about eight o'clock in the night he again returned to Vannarpettai'; *inRooTu anta avamaanam tiirntu viTum (KP, 138)* 'From today this disgraceful situation will cease'; *meelaal enna ceyvatu? (AP, 80)* 'What is to be done next?'; *raattiri enna mazhai koTTittu! (KC, 75)* 'How hard it rained at night!'; *aintaavatu naaL oru Toomkaa vantu viiTTu vaacalil ninRatu (Vai, 7)* 'On the fifth day a tonga drove up to the door'; *iravum pakalum itu en manattai orumkee kavviyatu (PU, 158)* 'It preyed on my mind day and night'; *caNTaiyin pootu veTikuNTu captam keeTka veeNTum (NMY, 14)* 'Bursts of shells must be heard during the battle'; *accamayam veLiyaana puttakamkaL cila enakkup payanpaTTirukkinRana (AN, 52)* 'Some books published at that time were of use for me'; *cari poo. naanum itee vareen (JUT, 10)* 'Well, go away. I am also going just now'; *nhaayiRRuk kizhamai tooRum avarkaL kaTaRkaraiyil cantittana (PS, 64)* 'Every Sunday they met at the beach'.

C. A verbal noun in *-ai* in the locative case (commonly with related words); e.g., *oru naaL tinacarip pattirikai onRaip puraTTik koNTirukkaiyil oru viLamparam kaNNil paTTatu (KE, 42)* 'One day when I was looking through a newspaper, one advertisement caught my eye'.

D. A participial noun of the past tense singular neuter or (in Classical Tamil) a verbal noun in *-(t)tal* (with related words, if any, and) with the particle *um* (= 'as soon as') attached; e.g., *viiTu tirumpinatum naNparukkup periya eemaaRRam kaattiruntatu (NPV, 86)* 'When my friend returned home, an unpleasant news expected him there'; *avan uLLe cenRatum vaNikan vantaan (TPK, 2, 3)* 'He had no sooner entered the house than the tradesman came'; *tiruvaTi entalaimeel vaittalumee cuRRamkaL attanaiyum tuRantozhinteen (T, 13, 1)* 'The moment upon my head [He] placed his sacred feet, I renounced all my kinsmen'.

E. A positive participal noun of the past tense singular neuter and a negative participial noun of the singular neuter connected by the particles *um* 'and' and followed by the infinitive *aaka* 'to become' or the verbal participle *aay* 'having become'; e.g., *kaalaiyil ezhuntatum ezhaatatumaaka naam pattirikaiyaittaan*

teeTukiRoom (NTT, 156) 'No sooner get we up in the morning than we look out for a newspaper'.

F. A verbal participal in *-(t)tu / -ntu / -i* or a conditional-temporal participle in *-ccee* (with related words) in absolute construction; e.g., *pozhutu mamki veku neeramaaki viTTatu (PU, 209)* 'Much time has passed since it got dark'; *pozhutirukkaccee naamka viiTTukkup poovoom (RMT, 47)* 'We shall go home while it is daylight'.

G. An infinitive (with related words) in absolute construction; e.g., *ellaarum caappiTTu ezhuntirukka maNi pattu aTittatu (KC, 73)* 'It was ten o'clock when all finished their meal and rose from the table'; *tirumaNam muTiya innum oru maNineeram iruntau (PT, 159)* 'It was one hour till the wedding ceremony would be over'; *neeram cellac cella avan manam veLuttatu (AN, 229)* 'In the course of time his mind brightened'; *raajaavum civacamkaranum muppatu varushamkaLaakac cineekitarkaL (SAT, 129)* 'Raja and Shivashankaran are friends over thirty years'.

H. A noun or any other declinable word combined with a nominal or verbal form of adverbial meaning, to wit:

(a) A word in the nominative case combined with the nouns *maTTu, varai, kaaRu, aLavu, pariyantam, tuNai* 'limit', measure' (also in the dative or the locative case and/or with the particle *um* 'and' attached), *mutal* 'beginning' (also *mutalaaka / mutalaay / mutaRkoNTu*) or the verbal participle *toTTu* 'having touched' used to denote the point of time from or till which the action is performed; e.g., *pantulu puukampam mutalaaka naaLatuvarai katai muzhutaiyum eTutturaittaar (BK, 174)* 'Pantulu related their whole story from the earthquake till the present moment'; *ulakam aarampittatu mutaRkoNTu, viTaamal oru yuttam ellaar viiTTilum naTantukoNTu varukiRatee (NMY, 11)* 'Since the beginning of the world an incessant war is going in every house'; *civakaamikku anRiravu vekuneeram varaiyil tuukkam varavillai (KS, 340)* 'That night Shivakami could not get asleep for a long time'; *itu kaaRum yaarum kaNTum keeTTu maRiyaata aticayakkaatal tanakkuk kiTTiyiruntatu (KS, 251)* 'She has known a wonderful love which nobody knew before'; *avanukkum tan meel kaatal uNTu enRu naanku naaTkaLukku munpu varai*

avaL nampik koNTutaan iruntaaL (JOM, 204) 'Until recently she believed that he also loved her'.

(b) A word in the dative or the genitive case combined with the nouns *uL* 'inside', *mun* 'forefront' (also *munnaal, munnam, munnar, munpu), pin* 'back' (also *pinnaal, pinnaaTi, piRpaaTu, pinnar, piRaku), appuRam* 'that side', 'the place beyond or behind', *meel* 'top', "summit' used to denote the point of time before or after which the action is performed; e.g., *tirumpip paarppataRkuL vaacu cuntarattin kaikkuL akappaTTiruntaan (AN, 151)* 'Before Vasu looked back, he had got in Sundaram's hands'; *avan aaRukaTTikkup puRappaTuvataRku munnaal oru vaarak kaalam paTTaNattileeyee kazintatu (JUT, 51)* 'Before leaving for Aruhatti he spent a week in the city'; *muunRu tinamkaLukkup pinputaan TaakTar avarkaLai janakattaip paarkka anumatittaar (KPT, 58)* 'It was only after three days that the doctor allowed them to visit Janakam'; *uNarcciyaRRa nilaikkup piRpaaTu civakaamikku eetoo uNarcci uNTaavatu pooliruntatu (KS, 374)* 'After her fainting-fit Shivakami seemed to have got some strange sensation'; *panniraNTu naaL pirayaaNattin piRaku, paaltasaar roojaa pushpamkaLin vaacanai kaaRRuTan varuvatai uNarntaan (PU, 88)* 'After twelve days of journey Balthasar felt that the odour of roses came with the wind'; *naan mattiyaanac caappaaTTukku meelee pooReenee (VKa, 70)* 'I leave after dinner'.

(c) A word in the locative or the nominative case combined with the verbal participle *iruntu* 'having been' used to denote the point of time which the action starts from; e.g., *inRiliruntu pacupatitaan un purushan (AN, 221)* 'From today your husband is Pasupati'; *cari, ippozhutiruntee cikkanattai aarampippoom (MP, 24)* 'Well, let's start economizing just from now'; *caappiTukiRa pootiliruntee henRiyiTam antak kuzhantai oTTik koNTatu (JOM, 291)* 'The child followed hard on Henry's heels from the time when they took their meal'.

I. A participle combined with certain adverbs, particles or nouns in adverbial function, to wit:

(a) A participle combined with the nouns *pozhutu / poo[(zh)tu], camayam, kaal, veeLai* 'time', *kaNam* 'moment', *iTam* (also *iTattil, iTattu)* used to denote the period

of time in which the action is performed; e.g., *naan kaaleejil paTikkum pozhutu ennuTan peNmaNikaL oruvarum paTikkavee illai (Am, 37)* 'When I was studying at college, no girls studied together with me'; *avan peecat toTamkumkaal, paNTaik kaalattu iraaja capai onRil naam viiRRuppataaka eNNukiRoom (KE, 135)* 'When he starts speaking, we may think that we are present at some ancient raja's court'; *kaacu kiTaitta kaNamee aNNan ninaivukku varuvaaneen? (JSP, 422)* 'Why should we remember our brother the instant we get some money?'; *vicaalaa Tciyai nookkumiTattee koopaalayyamkaarukku ivaL atika azhakaa, avaL atika azhakaa enRu camucaya meeRpaTTatu (BK, 179)* 'When Gopalaiyangar looked at Vishalakshi he could not decide whether she or that other woman was more beautiful'.

(b) A participle of the future tense combined with the particle *to(o)Ru(m)* 'every', 'each' used to denote that the action expressed by the predicate is performed whenever the action expressed by the participle takes place; e.g., *avaL tan maruNTa kaNkaLai nimirttup paarkkuntooRum avanuTaiya uLLam kalakkamaTaintatu (Vai, 20)* 'Whenever she raised her frightened eyes, his mind got confused'.

(c) A participle of the future or the present tense combined with the nouns *varai, aLavu, maTTu, pariyantam* 'time', 'measure' (also in the dative or the locative case and/or with the particle *um* 'and' attached) used to denote the time limit of the action; e.g., *nii en cottaakum varaiyil unniTam naan etaiyum peRRukkoLLak kuuTaatu (AN, 37)* 'I cannot accept from you anything before you become my husband'; *naanum ivarum piLaaTpaarattilee rayil puRappaTaRa varaikkum peecalaam (JGE, 185)* 'I may speak to him on the platform before his train departs'; *avan ciRai cellumaT-Tum uur alloolakalloolam taan (PK, 11)* 'The village remained disturbed until he was put into prison'.

(d) A participle of the future tense combined with the noun *mun* 'forefront' (also *munnam, munpu*) or a participle of the past tense combined with the nouns *pin* 'back' (aslo *piRpaaTu, piRaku, pinpu*), *appuRam* 'that side', 'the place beyond' used to denote the point of time before or after which the action is performed; e.g., *paTukuzhiyil vizhumunnam naan unnai eccarikkiReen (AR, 236)* 'I warn you before you get into a pitfall'; *naan cettuppoona piRpaaTu enakku veelai iruntu enna, pooy enna? (PV, 83)* 'What does it matter whether there is a job for me after I die or not?'; *iruTTu vantappuRantaan ellaam uyir peRRu vaazha aarampik-kiRatu (PU, 165)* 'Everything starts reviving only after it gets dark'.

(e) A participle of the past tense combined with the adverb *uTan* 'at once' or with the nouns *aLavil, maattirattil* (the locative of *aLavu, maattiram* 'limit', 'measure') used to denote the moment of time which immediately precedes the action; e.g., *itaic con-navuTanee naacciyaarammaaLukkuk koopam pomkiyezhuntatu (KVO, 219)* 'No sooner had he said it than Nacchiyarammal burst into a rage'; *paartta maattirattilee koonaarukku avanai aTaiyaaLam terintuviTTatu (JSK, 165)* 'Konar recognized him at a glance (lit. the moment Konar looked at him)'.

(f) A negative participle in *-aa* combined with the noun *mun(nam) / munpu* 'forefront' used to denote the period of time preceding the action; e.g., *intap poruLaatara peetam ozhiyaa mun-nam, nam naaTu ciirppaTaatu (AP, 10)* 'Our country will not attain to prosperity before this economic inequality is eliminated'.

Adverbial Modifier of Purpose

§ 306. The adverbial modifier of purpose may be expressed by:

(a) An adverb; e.g., *umkaLuTaiya kaTamaiyaic ceyvataRku naan een kuRukkee niRkaveeNTum? (KP, 344)* 'Why should I prevent you from fulfilling your duty?'

(b) A participial noun of the future or the present tense singular neuter in the dative case or a verbal noun in the dative case; e.g., *enakkut taikkiRataRkuk kaiyil palam irukkiRavarai nii en-nooTeeyee iruppaay (PU, 48)* 'You shall stay with me as far as my hands are strong enough for tailoring'; *atil enna irukkiRatu payap-paTuvataRku? (PU, 137)* 'What is there in it to be afraid of?'; *koopu peecutaRku azhaikkappaTTaan (Vai, 77)* 'Gopu was invited to deliver his speech'.

(c) An infinitive (frequently in absolute construction); e.g., *niir aaTamparamaaka tiipaavaLi KoNTaaTa ennaal aTvaans koTukka*

muTiyaatu (VKK, 28) 'I can't pay you in advance just to let you magnificently celebrate the Dipavali festival'.

(d) A supine (commonly with related words); e.g., *naan vii-Takattee pukuntiTuvaan mikapperitum viraikinReen (T, 5, 11)* 'I am in a hurry in order to reach the paradise'.

(e) A negative verbal participle in absolute construction; e.g., *appaTiyonRum neeraamal paarttukkoL, svaami (Am, 92)* 'Please look lest anything of this kind should occur, swami'; *uyirukku evvita aapattum varaatu kaattaruLvaayaaka (RT, 232)* 'Protect him lest anything should endanger his life'.

(f) A future tense participle combined with the nouns *aaRu* 'way', *paTi* 'manner' (also in the dative case or followed by *aaka* 'to become', *aay* 'having become': *paTikku, paTiyaaka, paTiyaay)* or with the personal noun *poruTTu* 'that which is meaningful' (also *poruTTaaka);* e.g., *atai emkaLukkuc collumaaRu naamkaL avanai veeNTik koNToom (PU, 157)* 'We asked him to tell us about that'; *naamkaL inta niyaayamaana koorikkaiyai aatarikkum-paTi keeTTukkoLkiRoom (J, 7.11.54, 3)* 'We request everybody to support this just demand'; *iruvarukkum iTaiyilee kalakalappu eeRpaTumpaTiyaaka avar veeTikkaiyaakap peecinaar (RT, 166)* 'He spoke jokingly in order to gladden them'; *naantaan ivarai-imkeeyaa vantu irukkum paTiyaap paNNaNum (JGE, 171)* 'It is I who must persuade him to return here'; *ceTTi oru kaLLanaik kuuppiTTut tan etiri viiTTil pooyk koLLaiyiTum paTikkum caas-tiriyin kuTumiyai naRukkik koNTuvarumpaTikkum collik kaik-kuuliyaaka nuuRu pon koTuttaan (BK, 270)* 'Chetty called a robber and gave him a hundred ducats so that he should rob his enemy's house and bring him the hair cut off from Shastri's head'; *naan anta nanRiyaik kaaTTumporuTTu avar enna kaariyam ceyyac con-naalum ceytiruppeen (KE, 144)* 'I would do anything he might ask in order to prove my gratitude'; *neeRRu caayamkaalam ennaip paarkkum poruTTaaka oru caamiyaar vantaar (BK, 283)* 'Yester-day evening one gentleman came to see me'; *ceekaran tantaiyai onRukkum kaavalaippaTaamalirukkumpaTi keeTTukkoNTaan (Am, 42)* 'Shekharan asked his father not to trouble about any-thing'.

(g) A participial noun of the future or the present tense singular neuter in the dative case or a verbal noun in the dative case com-bined with the infinitive *aaka* 'to become' or the verbal participle *enRu* 'having said'; e.g., *sheekspiyar naaTakam naTittuk kaaNpip-pataRkaakac cila naTikar emkaL kalluurikku varuvatuNTu (NE, 125)* 'Actors used to come to our college to perform Shakespeare's plays'; *unnaip paarppataRkenRee vanteen (Vai, 13)* 'I have come just to see you'; *atan meelee vaNTi eeRaamaliruppataRkaaka naan vaLaittut tiruppineen (KPK, 159)* 'I made a turn lest the car should override it (= the dog)'.

Synonymous phrases may be formed of the same participial and verbal nouns in the genitive or the nominative case combined with the nouns *paTi* 'manner' (aslo *paTikku, paTiyaaka, paTiyaay*), *nimittam* aim' (also *nimmittamaaka*) or the personal noun *poruTTu* 'that which has meaning' (also *poruTTaaka);* e.g., *iruntoompi ilvaazhva tellaam viruntoompi veeLaaNmai ceytaR poruTTu (K, 81)* 'One should live a domestic life to honour guests and be hos-pitable'.

(h) An infinitive combined with the verbal participles *veeNTi* 'having demanded', *enRu* 'having said'; e.g., *tenna marattilee teem-kaay tiruTa veeNTi oru tiruTan atan meel eeRinaan (KMI, 5)* 'One thief climbed up a coco-nut tree with a view to steal a nut'; *avaLaic cantooshamaaka vaikkavenRu antap peNNin taayaar takappanaar nakaikaLum puTavaikaLum vaamkuvaarkaL (KVO, 292)* 'The parents used to buy jewels and saris for their daughter in order to make her happy'.

(i) A negative participle combined with the nouns *paTi* or *vaN-Nam* 'manner'; e.g., *etirikaL avan kaN vizhikkaatapaTi muukkilee oru mayakkap paccilaiyin caaRRaip pizhintu viTTaarkaL (BK, 254)* 'The enemies squeezed the juice of narcotic leaves into his nose lest he should regain consciousness'; *avaL tannaip paaraavaN-Nam naaraayaNan kuLappaTiyil iRamki maRaintu ninRaan (KST, 28)* 'Narayanan came down the steps leading to the tank and hid lest she should get sight of him'.

(j) A verbal participle with a zero suffix combined with the infinitive *ena-* 'to say' (commonly in absolute construction); e.g., *teRRenac celavukaTaik kuuTTuti raayiR celkena viTukkuva nallan (PP, 2, 177)* 'If you suddenly take leave with a view to go

[elsewhere], he will not allow you to depart'; *panta maRukenap paNintanar (CP, 10, 213)* 'They worshipped [Him] so that their [earthly] ties should break'.

Adverbial Modifier of Cause

§ **307.** The adverbial modifier of cause may be expressed by:

(a) An adverb; e.g., *ennaTee peramanaayakan, een ittini naaLiya? (PKa, 89)* 'Hallo Peramanayaham, why are you so late?'

(b) A noun or any other declinable word in the instrumental or the locative case, as well as by an echo-word; e.g., *tannaalee taan raajakumaaran kaTuntaNTanai aTaiyap pookiRaan (KP, 106)* 'It is because of her that the prince is going to be punished'; *avaLukku umkaL viiTTil irukka caukariya millaatatinaalee maappiLLai tanikkuTittanam paNNinaar (Am, 58)* 'As she felt uncomfortable to live in your house, your son-in-law settled down elsewhere'; *ivaL nalla kuTumpattaic ceerntavaLaatalinaalum azhakum celvamum vaayntavaLaatalinaalum pala celvarkaL ivaLai maNam peeci vantaarkaL (Vai, 4)* 'As she came from a good family and was handsome and wealthy, many rich men made her an offer of marriage'; *kuTiveRiyil iruntamaiyaal avanai ennaal oruvaaRu camaaLikka muTintatu (TU, 78)* 'As [he] was drunk, I could somehow overcome him'; *ozhukkam vizhuppam taralaan ozhukkam uyirinum oompap paTum (K, 131)* 'As propriety of conduct leads to eminence, it should be preserved more carefully than life'; *amaavaacai iruLaatalin, aacaami nanRaakap pulanaakavillai (KST, 90)* 'As it was new moon, it was impossible to make out the person well'.

(c) A verbal participle in absolute construction; e.g., *paanhcaali cirittut taan paaratappoor vantatu (KS, 367)* 'It was because Draupadi laughed that the Bharata war commenced'; *taamu nalla paiyan itu nalla campantam taannu naan oppukkiTTeenee ozhiya, ivaL cettup pooReennu kaaTTina puuccaaNTikkup payantillee (JON, 146)* 'Damu is a good fellow and a good match, that's why I agreed to [this marriage], but not for the fear (lit. not being afraid) of her threat that she would die without him'.

(d) An infinitive (occasionally followed by the verbal participle *koNTu* 'having taken') in absolute construction; e.g., *civakaamiyin peyar kaatil vizhavee naan cuvar ooramaay ninRu keeTTeen (KS, 301)* 'As my ears caught Shivakami's name, I flattened myself against the wall and listened'; *veeRu veelai kiTaikkaatu pookavee avar mooTTaar ooTTiyaaka amarntaan (KC, 80)* 'As no other job was available, he became a driver'; *avan appaTic ceyyak koNTu taanee enakkuk kaariyaalayattukku naazhiyaaki viTTatu (NIR, 61)* 'I often came to my office late just because he would act like this'.

(e) A present, a past or a negative participle combined with the noun *paTi* 'manner' in the instrumental case (i.e. *paTiyaal*) or with the noun *aaRu* 'way' in the nominative case; e.g., *paLLikkuuTattil maRunaaL oru viceesham naTakkap pookiRa paTiyaal atil cucilai eetaavatu oru paaTTup paaTa veeNTum (Vai, 28)* 'As a festival is going to be conducted in their school next day, Sushila will have to sing a song at it'; *tamkaL peecciyileeyee muzhukiyiruntapaTiyaal ivarkaL avar vantataik kavanikkavillai (TU, 100)* 'Absorbed in their conversation, they took no notice of his arrival'; *avaL tan rahaciyattaik kuuRaatapaTiyaal avaLaip paRRit tavaRaakak karutukiRaan avaL purushan (KVO, 350)* 'As she has not disclosed her secret, her husband thinks ill of her'; *yaamkaNNin kaaNa nakupa aRivillaar yaampaTTa taampaTaa vaaRu (K, 1140)* 'The foolish make a mock of us before our own eyes, because they have never suffered what we have'

(f) A verbal participle combined with the infinitive *ena* 'to say': e.g., *maamazhai viizhntena varuvi viTarakat tiyampum (KNT, 42)* 'A mountain stream roars in the gorge after (lit. because has fallen) a shower of rain'.

(g) A noun or any other declinable word in the genitive case combined with the nouns *payan, palan, viLaivu* 'result' and the infinite *aaku* 'to become'; e.g., *avarkaL vilakkappaTTa kaniyai uNTatan palanaayp paapikaLaanaarkal. avarkaLatu paapattin viLaivaay inta manitarkaL anaivarum piRantirukkiRaarkaL (JSK, 184)* 'As they tasted the forbidden fruit, they became sinners. As a result of their sin all the people were born'.

Adverbial Modifier of Condition

§ **308.** The adverbial modifier of condition may be expressed by

(a) A conditional verbal participle (with related words); e.g., *paatakanh ceypavaraik kaNTaal naam payamkoLLa laakaatu paappaa (B, 174)* 'We should not be afraid if we met evil-doers, my baby'; *uNavin aLavai eTuttu nokkin caataaraNa piraamaNa noruvanaik kaaTTilum aamkileeyan onpatu atikamaaka uNkiraan (BK, 176)* 'As far as the quantity of food is concerned (lit. if the quantity of food is compared), an Englishman eatsnien times more than an ordinary Brahman'; *uNmaiyaic c ollap poonaal enakkuk kaNNaniTattil piramaata pakti onRum illai (JPa, 6)* 'To be frank (Lit. if one is going to say the truth), I have no pious feelings towards Krishna'; *avarkaLai niRuttaamaR poonaal niimkaLum naanum kaiyuilee vaaL piTittu enna payan? (KS, 426)* 'What is the use of our holding swords if we don't stop them?; *innum oru vaarattil paNam varaaviTTaal avar koorTTil pooTTu viTuvaar (AVn, 2.9.56, 68)* 'He will go into court unless the money is received within a week's time'; *anta vishayattaip paRRi nii keeLaamaliruntaal naan poy colla veeNTiya avaciyamum eeRpaTaatu (KS, 233)* 'I shall have no need to tell lies unless you ask questions about this matter'; *niimka amkeeyee irukkiRataanaa, ippavee pattu nimishattilee naan amkee vareen (JSK, 33)* 'If you stay there a little, I shall come in ten minutes' time.

(b) A positive verbal participle in *-(t)tu/-ntu/-i* combined with the conditional verbal participle of the verb *iruttal* 'to be' used to denote unreal condition; e.g., *pai-laavaic cariyaakap paTittiruntaal nii inta maatiri peeca maaTTaay (NAV, 135)* 'Had you read the by-law carefully, you would not have talked like this'.

Synonymous phrases are formed of a positive verbal partciple in *-(t)tu/-ntu/-i* combined with the negative verbal participle of the verb *iruttal* 'to be' and the conditional verbal participle of the verb *viTual* 'to release' or of a conditional verbal participle combined with the participial noun *aavatu* (='although'); e.g., *nii maTTum intap peNNaip paTTaNattukku anupi irukkaa viTTaal avaLukku inta kati vantirukkumaa? (NVC, 237)* 'Would this fate have befallen this girl unless you had sent her to the city?'; *veelaikkaari patil eetaavatu peecinaalaavatu avar koopattai veLiyee kakkiviTTu nimmati aTaintiruppaar (AR, 109)* 'Had the maid said anything in answer, he would have vented his anger on her and got appeased'.

(c) A conditional verbal participle combined with the infinitive *ozhiya* 'to be excepted', 'to be excluded' or the verbal participle *anRi* 'besides' used to denote negative condition; e.g., *puli akappaTTaal ozhiyak kaaTTai viTTuvara maaTTeen (KST, 148)* 'I won't leave the jungle unless the tiger is trapped'; *uNmaiyaic connaal ozhiya uyir pooy viTum (SAT, 80)* 'You are finished unless you say the truth'; *kiNaRukaLukkuk kaippiTic cuvarkaL iruntaalanRi avaRRiluLLa niir cuttamaayiraatu (MV, 4, 62)* 'Unless the wells are fenced about with walls, the water in them won't be clean'.

Synonymous phrases are formed of a negative verbal participle in *-aa* combined with the verbal participle of the verb *kaaTTutal* 'to show'; e.g., *ava manacu maaRunaa maaRutu, maaRaak kaaTTip poovutu! (JSC, 77)* 'If she changes her mind, let her do it, if she doesn't, I don't care a fig'.

(d) A participle combined with nouns *kaal, pozhutu* 'time', *iTam* (also *iTattu), kaTai, vayin* 'place', *vazhi* 'way'; e.g., *curumkak kuuRumiTattu aaLukeeRRa veesham pooTa veeNTiya iTam inta maLikaik kaTaitaan (NE, 92)* 'In short (lit. if to say briefly) the grocery shop is a place where one must put a mask to humour customers'; *illaten illavaL maaNpaanaal uLLaten illavaL maaNaak kaTai (K, 53)* 'What does he lack whose wife is excellence itself? What can he boast of if his wife is unworthy?'

Co-ordinated Members of the Sentence

§ 309. Co-ordinated members of the sentence may be connected either by means of intonation (which may be enumerative, adversative or unifying) without any lexical aids, or by means of conjunctive or generalizing words.

310. The enumerative or the adversative intonation (without any lexical aids) may be used for connecting:

(a) co-ordinated subjects; e.g., *uyir vaazhkiRavarkaLukku vinaaTikku oru kavalai, kashTam, cintanai, teevai toonRikkoNTutaan irukkum (SS, 185)* 'Troubles, problems, sorrows and needs every moment arise before every human being'; *paTukaiyil ceTikaL koTikaL iruntana (PS, 31)* 'There were shrubs and creepers by the riverside'; *enakku ezhutap paTikkat teriyaatu (PS, 17)* 'I can neither read nor write';

(b) co-ordinated predicates or their components; e.g., *naracimmanai uttami anRiravu kanavilee palamuRai cantittaaL, peecinaaL (AP, 51)* 'That night Uttami many times met Narasimhan in her dream and talked with him'; *paruvamkaL maaRukinRana maRaikinRana. tuyaramkaL maaRukinRana, maRaivatillai (Se, 12)* 'Seasons alternate with each other and pass away. Sorrows alternate with each other, but never pass away'; *enatu kal kuuNTil naanum antap pulimaatiriyaaneen, naTanteen, ninaitteen (PU, 28)* 'In my stone cage I also looked like that tiger, paced the floor and thought'; *tantai tikaittaar, talaiyaic corintaar (VK, ,118)* '[His] father got confused and hung his head'; *nii ceyviyaa, maaTTaayaa? (JS, 102)* 'Will you do it or not?'; *manitan inpaveeTTaiyinmiitee kaNNum karuttumaayt tirikinRaan, tunpattin azhakaik kaaNkiRaanilan, atu tarum tuuymaiyai aRikiRaanilan (KPN, 3)* 'The man is engrossed in his hunt for happiness, he does not see the beauty of sorrow, does not know the purity it gives'; *ellaarum tiNNaiyilee ukkaantuNTu peecinaa, peecinaa, appiTip peecinaa (JSK, 198)* 'All sat on the pial and talked, talked, talked'; *avan oru cakkiliyan, cerupput taittu jiivanam ceykiRavan (SM, 17)* 'He is a shoemaker, one who earns his livelihood by sewing shoes'; *makaalimkam kaLLan, ayookyan, kuTiyan (ACK, 57)* 'Mahalingam is a thief, a scoundrel, a drunkard'; *naan taan peNNallavee, peey! (AR, 53)* 'I am no woman, [I am] a witch!'; *enakkum unnaip paarkka vekkamaayiruntutu, avamaanamaayiruntutu (JSP, 442)* 'I also felt hurt and was ashamed of looking at you'; *avan olliyaa ocaramaa iruntaan (Je, 133)* 'He was slender and tall'; *aiyar avanai aaRa amarat taNikkap paarttaar (JUT, 143)* 'Aiyar tried to calm, compose, mollify him';

(c) co-ordinated attributes; e.g., *ittanai ariya, periya, pazhaiya tamizh nuulkaLai atu ceekarittirukka muTiyumaa? (NMY, 101)* 'Could it (= the library) collect such a number of rare, great, old Tamil books?'; *terinta, teriyaata mukamkaL ellaam enpakkam tirumpina* (RS, 10) 'All faces [in the queue], both known and unknown, have turned to me'; *oru niyaayam avaLukkum avarukkum iTaiyee eeRpaTakkuuTiya - eeRpaTaveeNTiya - ee-RpaTaatu pooyviTTa campantattil iruntirukkalaamee (JON, 78)* 'The justice may have been in their marriage which may and should have, but had not taken place'; *paiyanukku irupattunaanku*

irupattaintu vayatirukkum (JSP, 356) 'The lad was twenty-four or twenty-five years old'; *itellaam paNam paNNaatavanin, poruLaRRavanin cintanaikaL (SAT, 101)* 'These all are the thoughts of a moneyless, an indigent man'; *vilai, cantaa viparam aTutta maatam veLiyiTappaTum (J, 27.7.75, 8)* 'Information regarding the rate and subscription for the journal will be published next month';

(d) co-ordinated objects; e.g., *niimkaL naTikkavanta vitattai, naTipput tozhilai meeRkoNTa kaaraNattai viLakka muTiyumaa? (JON, 55)* 'Can you tell how you have started playing, why you have chosen the profession of actress?'; *ammaavooTu, manaiviy-ooTu, caTTanaatanooTu kuuTa avar tanaakap peecukiRatillai (JSP, 214)* 'He himself talks neither with his mother, nor with his wife, nor even with Sattanathan'; *manitarkaLaippaRRi, katai vivakaaramkaL paRRi, manatil uLLa pooraaTTamkaL paRRi avan colluvatai yellaam avaL manattil aazhap patittukkoNTaaL (JSP, 295)* 'Everything that he told about people, business and his emotions sank deeply into her mind'; *katai ezhutiviTTaaL katai! (SS, 73)* 'She has written a story. Big deal: a story!'

(e) co-ordinated adverbial modifiers; e.g., *kaatalai viTa, miinaaTciyai viTa, tan cicuvai viTat tan uyiraacaitaan peritu (RS, 133)* 'His thirst of life was stronger than his love, his Meenakshi and his baby'; *munnaal, kaliyaaNattin aarampattil irunta nilai pazhaiyapaTiyum nil ittu vantatu (ATP, 122)* 'Everything was restored to the former state, as it was before, in the beginning of their married life'; *tukkattinaal, atan ulaiccalinaal, valiyinaal een naan azhavillai, kuuccal pooTavillai? (PU, 21)* 'Why didn't I weep, didn't cry with sorrow, distress and pain?'; *naakarika vaazhkkaiyin payanaaka, palarooTu pazhakum vaayppin payanaaka oru tiRamai eppaTiyoo peRa muTikinRatu (V, 53)* 'Leading (lit. as a result of) an urban life and mixing with people, one can acquire a useful ability'; *maramkaLum pamkaLaavum onRooTonRu muTTi mootik kiTukiTuttana (AN, 192)* 'The trees were beating against the bungalow [walls]'.

In case co-ordinated members of the sentence are semantically one, the enumerative intonation is replaced by the unifying intonation, inflectional suffixes and other means of grammatical expression being added only to the last of co-ordinated words;

e.g., *unakkut taay tantaiyar irukkiRaarkaLaa? (BK, 162)* 'Have you got mother and father?'; *teruvil poovoor varuvoorin naTamaaTTam kuRaintiruntatu (RT, 109)* 'The stream of people (lit. those who go and those who come) in the street grew weaker'; *unakku appaa ammaavaip piTikkavillaiyaa? (KST, 64)* 'Don't you love your father and mother?'; *purushan manaivikku iTaiyil een caNTai uNTaakiRatu? (NPP, 19)* 'Why do quarrels happen between husband and wife?'; *mutal vakuppu, iraNTaam vakuppukkaLil veLLaikkaararkaL maTTum kaaNappaTTaarkaL (KST, 189)* 'Only Europeans could be met in the first and the second class'; *appaa, ammaaviTam naan colvataic collak kuuTaatu (KST, 64)* 'Don't tell what I say to my father and mother'; *anta aaTu maaTukaLooTu avan cakootara paacam koNTaan (JJ, 20)* 'He had a brotherly affection to these sheep and cows'; *avarkaL tan peeran peetimaarkaLukku akkaavaip paRRic colvaarkaL (SS, 184)* 'They will tell their grandchildren (lit. grandsons and grand-daughters) about their elder sister'; *avan naTi uTai paavanaikaLil mikka mariyaatai kaaTTiya pootilum ... nampikkaik kuriyavan alla (Vai, 127)* 'Although he displayed respectability in his gait, dress and manners, he deserved no confidence'; *comkappan tantai taayaRRa kuTTiyaip poola alaRinaan (SM, 192)* 'Songappan was howling as an orphaned puppy'; *ivvaLavu ciikkiram ivvaLavu avacaramaa emkee pooRaaL? (JGE, 47)* 'Where is she going so fast, so hurriedly?'

§ **311.** The function of conjunctive words used to connect co-ordinate members of the sentence is generally performed by the particles *um* 'and', 'nor', *aa, oo* 'or', 'nor', the participial nouns *aavatu* 'or', 'nor', *allatu* 'or', the infinitives *tavira, ozhiya* 'but', as well as some optatives (e.g., *aakaTTum* 'be it'), pronominal and nominal forms and phrases *(atuvum, atilum* 'in addition', 'moreover', *ataavatu* 'that is', *kuRippaaka* 'especially', etc.).

Conjunctive words may be used for connecting:

(a) co-ordinated subjects; e.g., *maamaavaip paarttavuTanee pazhaiya paNivum payamum vantuviTTatu avaLukku (JGE, 43)* 'No sooner had she seen her uncle than her former obedience and fear returned'; *caappaaTTai avaLoo camkaranoo innum toTavillai (AN, 142)* 'Neither she nor Shankaran has touched

the food yet'; *aayanaraavatu civakaamiyaavatu ataik kavanikkavillai (KS, 261)* 'Neither Ayanar nor Shivakami has noticed it'.

(b) co-ordinated components of compound predicates; e.g., *caalaiyil cenRavarkaL mazhaikkup payantu ooTavum illai, oTumka iTam teeTavum illai (KPK, 12)* 'People in the street were not afraid of the rain, nor did they run to seek shelter'; *rayililiruntu aaTkaL iRamkavum eeRavumaaka iruntaarkaL (RPP, 30)* 'People got out of the train and got into it'; *piRarukku nam keTuti ceytatoo, ninaittatoo illai (SAT, 85)* 'We neither caused nor planned others' ruin'; *avan veelaiyillaat tiNTaaTTattinaal kashTappaTavoo, naalupeerin tayavukkaakaa kaikaTTi niRkavoo ceyyavillai (RKa, 82)* 'He neither suffered from unemployment, nor curried favour with anybody'; *anaivarum avaravar mozhikaLil paaTuvatum peecuvatumaay iruntanar (BN, 15)* 'All spoke and sang in their own languages'; *kaaraNam illaamal naam nam manaivi miituciiRi vizhukiRoom allatu kuzhantaikaLai aTikkiRoom (NAV, 129)* 'Without reason we pounce angrily upon our wife or beat our children'; *avaraippaRRi civaraaman keeLvippaTTiruntaanee tavira neeril paarttatillai (SS, 160)* 'Shivaraman heard about him but never met him in person'; *caamiyaar "paNam! paNam!" enRaaree yozhiya veeRu onRum collavillai (RMT, 29)* 'The old man only repeated, "Money, money!", and said nothing else'; *accirippu utaTTin aLavaaka iruntatee yanRi, uLLattiliruntu ezhuntatalla (Vai, 128)* 'This smile only played on his lips, but it did not arise from within his soul'; *avan cantiranaip pool paTippil keTTikkaaran allavaayinum azhakil panmaTamku ciRantavan (KPT, 3)* 'He is not so strong in learning as Chandran but by far exceeds him in handsomeness'.

(c) co-ordinated attributes or their components; e.g., *innum appaavukku veeNTiya, aanaal mannikkup piTikkaata, ettanaiyoo uRavinarkaL emkaLukku uNtu (NEK, 122)* 'We have many other relatives whom my father likes and my mother hates'; *kaavipuutta paRkaL periyavum ciRiyavumaakiya maatuLamkani vitaikaLaip poola veLiyee toonRina (BK, 379)* '[His] ochreous teeth resembling large and small pomegranate stones showed

themselves'; *avaL tiTukkiTavum, tikil paTavumaana ceytiyonRu pattirikaiyil kaNTaaL (AP, 30)* 'She saw a news report in the paper which made her start and get frightened'.

The connection of co-ordinated attributes expressed by adjectives or participles by means of the particle *um* 'and' is substandard and rarely seen; e.g., *tamizh mozhiyinuTaiyavum, namatu kalaaccaarattinuTaiyavum tonmaiyaiyum vanmaiyaiyum paRRaaTTip peecukaiyil tennintiya makkaL kuRukiya manappaanmaiyaal kaTTuNTavarkaL alla (J, 3.1.63, 1)* 'The southerners are by no means narrow-minded when they praise the antiquity and the viability of the Tamil language and our culture'.

(d) co-ordinated objects; e.g., *aaNTavan manita varkkattiRkaakavee cakala jiivaraacikaLaiyum maram ceTi koTikaLaiyum cirushTittaar (PPO, 10)* 'God created all animals, trees, shrubs and creepers for peoples's sake'; *manitarkaLukkaakaTTum, mirukamkaLukkaakaTTum, piRaruTaiya poRaamaiyaip pool makizhcci taruvatu veeRonRum illai (KE, 151)* 'Nothing else affords so much pleasure to men or animals as their fellow-creatures' envy'; *avar miitaavatu allatu en miitaavatu avanukku avanampikkai eeRpaTTirukka veeNTum (RT, 113)* 'He must have distrusted either him or me'; *ampaacamuttiram vaacikaLiTaiyee, kuRippaaka necavaaLarkaLiTaiyee avaraip paRRiya peeccu irupattinaalu maNineeramum naTantu koNTiruntatu (RPP, 140)* 'The talk of him went on among residents of Ambasamudram, especially among weavers, round the clock'.

(e) co-ordinated adverbial modifiers; e.g., *katai kavitaiyilum, natanam naaTakattilum, sinimaa camkiitattilum cenRu koNTirunta en manam, arici paruppilum, uppu puLiyilum, kaay kaRiyilum cella aarampittatu (VKK, 117)* 'My thoughts hitherto absorbed by the prose and poetry, the drama and ballet, the cinema and music started turning to rice and peas, pickles and tamarinds, vegetables and curries'; *emkiruntoo pakkattiltaan, yaaroo paaratip paaTTu onRaip paaTinaarkaL (PPO, 149)* 'Somewhere quite near somebody sang a song of Bhrati's'; *uzhavaip pattuk kuRaLaal paaTiyavar, viyaapaarattai oru kuRaLil atuvum naTuvu nilaimaiyai viLamkumiTattil colliviTTuc celkinRaar (VNP, 27)* 'The poet that praised agriculture in ten distichs spoke of merchandise in one distich and even that [is found] in the chapter on impartiality'; *atu enna enpatait terintukoLLa naan vantirukkiReenee tavira, uttami eNNukiRapaTi, paarttipaniTam kaatal koNTalla (AP, 129)* 'I have come just to know what it is, but not for the love of Partiban, as Uttami thinks'; *naan uLLee cenRataRkum avan colli muTittataRkum cariyaaka iruntatu (NIR, 179)* 'He had just finished his speech when I came in'; *avaL innum oru taTavai avanaic cantikkavum peecik koNTirukkavum kiTaikkiRa vaayppai eNNinaaL (JON, 51)* 'She thought of a new opportunity to meet him again and talk with him'.

§ 312. The function of generalizing words used to connect co-ordinated members of the sentence is commonly performed by the plural participial nouns of the verbs *aatal* 'to become', *ennutal* 'to say', *mutalutal* 'to begin with', 'to be first', the pronouns *ivar(kaL), ivai(kaL)* 'they', *ellaam* 'all' 'whole', the numeral *onRu* 'one', as well as nouns of corresponding semantics and some other words and phrases. Co-ordinated words themselves are used in the nominative case, a generalizing word taking the form of the respective member of the sentence.

Generalizing words may be used for connecting:

(a) co-ordinated subjects; e.g., *eNNa iyalaata kutiraikaL, oTTakamkaL, rishapamkaL, ratamkaL, vaNTikaL aakiyavai emkemkum kaaNappaTTana (KS, 208)* 'Innumerable horses, camels, donkeys, vans and carts were seen everywhere'; *veyil, mazhai, kuLir, pani, paruvamaaRRamkaL onRum avaLaip paatippatillai (PMP, 90)* 'Neither heat, nor rain, nor cold, nor seasonal changes - nothing could affect her'.

(b) co-ordinated nominal predicates; e.g., *ennuTaiya pattu eekkaraa kaaTTiRku naan taan raajaa, makaaraajaa, eekacakraatipati - ellaam! (KPK, 33)* 'On my plot of ten acres I am a raja, a maharaja, an emperor - all!'

(c) co-ordinated attributes expressed by declinable words; e.g., *avarkaL pakkattil mallikai mullai konRai mutaliya malarkaL kiTantana (KS, 463)* 'Flowers of jasmine, cassia and other plants lay near them'; *avan nerumka nerumka, kutirai, oTTakam, yaanai ivaRRin kuuTTam enRu aRintaan (PU, 101)* 'As it was drawing nearer, he saw that it was a gathering of horses, camels and elephants'.

(d) co-ordinated objects; e.g., *paaTTil, pustakam, enjin vakaiyaraakkaLai eTuttukkoNTu ooTi varukiRatu kuzhantai*

(PSA, 34) 'Having seized the bottle, the book, the engine and everything else the boy runs near us'; *arttanaari tan taay, takappan, aNNan ivarkaLaip paarttaan (R, 109)* 'Arddhanari looked at his mother, father and elder brother'.

(e) co-ordinated adverbial modifiers; e.g. *itu tamizh, telumku, malaiyaaLam, kannaTam, aamkilam mozhikaLil veLiyaakum itazh (J, 17.12.72, 4)* 'This journal is published in Tamil, Telugu, Malayalam, Kannada and English'.

The use of generalizing words with co-ordinated members of the sentence connected by conjunctive words is substandard and infrequent; e.g., *camaippatum, paTuppatum, azhuvatum ivaikaLee en nittiya karmamkaL (AKP, 44)* 'Cooking, going to sleep, weeping - these are my daily pursuits'; *avaL naTaiyilum uTaiyilum paarvaiyilum peeccilum paavanaiyilum ellaavaRRilumee paTapaTappaiyum vaciikarattaiyum aLittatu antak kaTitameetaan (KVO, 7)* 'It was that letter that imparted agitation and charm to her gait, dress, look, words and manners'.

WORD ORDER INVERSION

§ 313. The order of members of the sentence in Tamil is determined by their syntactic ties within the sentence, the structure of the latter and the general semantics of the context. The only immutable rule here is that which governs the distribution of attributes: prepositive attributes invariably precede their determinatum, postpositive attributes always follow it.

In an emotionally neutral and semantically isolated sentence the predicate occupies the final position. The subject precedes the predicate and is moved off by secondary members toward the beginning of the sentence. The direct object immediately precedes the predicate, indirect objects preceding the direct one. Adverbial modifiers semantically connected with one of the members of the sentence precede it, whereas adverbial modifiers semantically connected with the sentence as a whole may occupy the initial position in the sentence before the subject. For instance: *putuTilliyil putukkuTittanam pooTTa piRaku mutanmutalaakat tan piriya naayakan tannai ulaava azhaittuc cenRa tinattil, taan acaTTuttanamaaka naTantu koNTu*

avanukku ericcal uNTaakkiyatai ninaittu ninaittu varuntinaaL (KAO, 204) 'It was painful for her to remember (lit. she suffered remembering) how by her foolish behaviour she excited her beloved husband's anger when he for the first time after they had settled in New Delhi invited her to go for a walk'.

A member of the sentence may be moved off to the final position when the context, logical emphasis of expressivity makes it necessary to put it into relief. Inversion of this kind is quite frequent both in literary texts and in colloquial speech.

Among members of the sentence which may undergo inversion are:

(a) The subject; e.g., *viiTTilee ataip paRRi yaariTamum connatillai naan (SAT, 10)* '[As regards me,] I didn't tell it to anybody at home'; *peecuvataRku niRaiyavee iruntana vishayamkaL (SAT, 129)* 'There were plenty topics for conversation'; *rompa azhakaaka irukkiRatu umkaL naNpar! (NPA, 17)* 'A nice fellow that your friend is!'; *pooTaa makaa periya aRivaaLi nii (AR, 123)* 'Oh bother, you are a bit too clever'; *innum paTukkalee nii? (JSP, 79)* 'Haven't you gone to bed yet?'; *naan alla anta lakshattukkellaam uNmaiyaana vaaricu (SAT, 49)* 'It's not me who is a legitimate heir to those millions'; *akkaaram yaavaree tinnunum kaiyaataam. kaikkumaam teevaree tinninum veempu (NA, 112)* 'Whoever they be that eat it, sugar will never grow bitter. It is margosa that is bitter even when eaten by gods'.

(b) The direct object; e.g., *keeTTaayaa, raakavan, camaacaarattai? (KST, 51)* 'Hey Raghavan, have you heard the news?'; *naan tiyaanam paNRatellaam anta maNNaiyum, anta mozhiyaiyum, amkee avataaram paNNina piturkkaLaiyum taan (JGE, 33)* 'It is about that land, that language, those ancestors which lived there that all my thoughts are'; *[taaLam illaamee eppaTiyaa paaTaRatu? - cari, kavalaippaTaatee.] naan pooTukiReen taaLam (NKR, 69)* '[How is it possible to sing without someone keeping time? - Well, don't worry.] I shall keep time'; *izhittanan ennai yaanee (T, 5, 66)* 'My own self I scorn'.

(c) The oblique object; e.g., *atellaam pazhakkam avarkaLukku! (KVO, 154)* 'This all has become a habit with them'; *avaL enna patil kuuRuvaaL ataRku? (AR, 175)* 'What can (lit. will) she answer to this?'; *ippaTi ellaam naan kuuRineen,*

en etiree irunta periya nilaikkaNNaaTiyil terinta en uruvattukku (AR, 107) 'It was to my reflection in a large pier-glass in front of me that I spoke so'; *iNNikkik kaalameetaan paNam, akkauNT ellaam koTutteen avamkakiTTee (JUT, 246)* 'It is this morning that I handed over all the money and accounts to her'; *naanee unmeelaa konhcam canteekappaTTu vanteen - cemkammaa vishayamaa (JUT, 151)* 'It is in connection with Sengamma that I have had some suspicions about you myself'.

(d) The adverbial modifier; e.g., *nii eppaTic collalaam inta maatiri? (JUT, 238)* 'How can you speak like this?'; *nii emkee pookiRaay, ivvaLavu avacaramaaka, inta neerattil? (AR, 239)* 'Where are you going so hurriedly at this time?'; *cemkammaa uTkaarntu koNTaaL, paayin miitu avarukku etiraaka (JUT, 200)* 'Sengamma sat down on the mat in front of him'; *iruvarum oruvarai oruvar paarttut koNTo0m, onRu peecaamal (AR, 233)* 'We looked at each other without saying anything'; *atuvaraiyil naan azhutatillai, purushan viiTTilee (AR, 42)* 'In my husband's house I never wept before that'; *naan enna torapataiyaa, ciitaiyaa, en kaliyaaNattukku oru katai irukka? (AR, 140)* 'Am I Draupadi or Sita so that my wedding should have a story?'; *inta aaRukaTTikku vantu aaRaa maacam piRakkap poovutu, innum oru vaarattilee (JUT, 94)* 'In a week's time the sixth month will begin since I have come to Aruhatti'.

Some other varieties of inversion which are used as a stylistic device aimed at producing a certain artistic effect may be found in classical poetry. In this case members of the sentence may occassionally occupy unusual positions so that only semantics of words indicates their grammatical ties. For instance: *maacu pookavum kaaypaci niimkavum kaTipunan muuzhki yaTicilkai toTTu... (TS, 405)* 'Having bathed in the swift current so that the dirt may go away [with water] and having taken food so that the dire hunger may disappear...'; *koTi kuvaLai koTTai nacuppuNkan meeni... (TS, 405)* 'The waist, the anointed eyes and the body [respectively resembling] a creeper, a flower and a pericarp of a lotus plant...'; *uTalu muTaintooTu muuzhmalarum paarkkum kaTaliru Laampalpaam penRa keTalarunhciirt timka Tirumukamaac cettu... (TS, 405)* 'The sea rages, the darkness vanishes, the lily blossoms, the serpent gazes under the dying face of the ever beautiful moon'; *curaiyaazha vammi mitappa varaiyanaiya yaanaikku niittu muyaRku nilaiyenpa kaanaka naaTan cunai (TS, 406)* 'The spring in the forest king's country is such that a gourd floats, a grinding stone drowns (lit. a gourd drowns, a grinding stone floats), a hare swims [and] a mountain-high elephant stands (lit. it is a deep place for an elephant and a shallow stream for a hare) [in it]'.

MONONUCLEAR SENTENCE

§ 314. The principal member of the mononuclear sentence may be expressed either by a nominal form (in nominal mononuclear sentences) or by a verbal form (in verbal mononuclear sentences).

Nominal Mononuclear Sentences

§ 315. Nominal mononuclear sentences comprise allocution sentences, exclamation sentences and existential sentences.

Allocution sentences may be both unextended and extended. Their principal member is expressed by a declinable word in the vocative or the nominative case (with the particle *ee* 'oh', 'hey' frequently attached in the latter case). For instance: *tampi! (KPC, 1, 93)* 'Hey brother!'; *en arumai mikka naNparkaLee! (NPPV, 91)* 'My dear friends!'; *kaLittaaTum kaaLii! (B, 120)* 'Oh Kali dancing for joy!'

Exclamation sentences are emotive-evaluative. They are for the most part formed of a declinable word in the nominative case. For instance: *piramaatam! (KPC, 1, 74)* That's great!'; *teevalaiyee! (NAV, 139)* 'Splendid!'; *aiyoo paavam! (KVO, 389)* 'What a pity!' Extended sentences of this type are scarce; e.g. *mika nalla avan! (AKP, 32)* 'A very good man!'

Among nominal mononuclear sentences existential sentences are most frequently used. Their commom meaning is a statement regarding the existence of what is denoted by their principal member (which is invariably expressed by a declinable word in the nominative case). For instance: *pinmaalaip pozhutu (BK, 9)* 'A late evening'; *vasanta kaalam, nilaappozhutu, naLLiravu neeram (BKa, 4, 11)* 'Springtime. Moonlight. Midnight'; *maNal, maNal, maNal. paalaivanam. pala yoojanai tuuram oree maTTamaaka naanku ticaiyilum maNal (BK, 312)* 'Sands, sands, sands. A desert. Only flat sands for many miles around'.

Sentences of this type may be declarative, interrogative or exclamatory. For instance: *maalai mayamkum neeram (RPP, 258)* 'It [was] getting dark'; *enna camaacaaram? (JUT, 189)* 'What news?'; *avaL paartta antap paarvai! (AN, 34)* 'What a glance she cast!'

Extended sentences of this type may contain secondary members, to wit:

(a) An attribute: e.g., *koovilukkup pinnaal oru periya tooppu (JUT, 273)* 'A large orchard behind the temple'; *civappaana aaL; naTuttara uyaram; kiraap talai; paLLikkuuTattilum kalluuriyilum paTittavar enpatait terivikkum mukat tooRRam (ATP, 27)* 'A handsome man. Medium height. Cropped hair. A countenance which makes it clear that he had learnt at school and college'; *puRappaTa veeNTiya naaLaikku muntiya naaL maalai (RMT, 98)* 'The evening on the eve of departure'; *maRupaTiyum kollaik katavu tiRantu muuTum captam (JUT, 289)* 'Again a sound of the back-yard wicket being opened and closed'; *eenoo avaL pakkam tirumpip paarkkavee payam (JI, 57)* 'For some reason [it was] even frightening to cast a glance in her side'; *naTaipaatai niRaiya janakkuuTTam (KON, 120)* 'A lot of people in the street'.

(b) An object: e.g., *enna kavalai umkaLukku? (JUT, 195)* 'What troubles you?'; *ammaavukku yacootai enRa peyar (JUT, 203)* 'Her mother's name is Yasoda'; *uTampukkenna umkaLukku? (JGE, 218)* 'What's the matter with your health?'; *koopaalakirushNa aiyarukku naalu peNkaL (KST, 39)* 'Gopalakrishna Aiyar has four daughters'; *avarukku haarparil veelai (KST, 202)* 'He works in the harbour'; *en meel koopamaa unakku? (KVO, 131)* 'Are you cross with me?'; *avaattukkum nammaattukkum caNTai (SS, 150)* 'Our families are at war with each other'; *rukku, inta aRai enakku, etirppakkattu aRai unakku (KVO, 325)* 'Rukku, this room is for me and the opposite one is for you'; *namakkenna ataippatti? (JSK, 201)* 'What does it matter for us?'; *aanaal aalaalacuntararukku ninaippu, kalaiyaip paRRi alla! (AP, 18)* 'But Alalasundarar's thoughts had nothing to do with art!'; *avar emkoo teeyilait tooTTattil veelai paarttataakak keeLvi (RPP, 256)* 'There is a rumour that he had been working in a tea-garden somewhere'; *namma kashTam nammooTee (RPP,*

92) 'Our troubles are a matter of our concern'; *poruttam inmaiyeen poymmai uNmaiyeen (T, 5, 93)* 'I am destitute of merits, I am full of mendacity'.

(c) An adverbial modifier; e.g., *yaaraTaa amkee? (NNU, 64)* 'Who is there?'; *ippozhutu raamtaas emkee? (NVC, 110)* 'Where is Ramdas now?'; *aanaal avacaramum pataRRamum ceerntaal kavitaa racanai emkee? (ATP, 95)* 'How can one care for the merits of poetry in such a hurry?'; *een innum taamatam? (KVO, 227)* 'Why this delay?'; *naaLaikku enna veLLikkizhamaiyaa? (JGE, 129)* 'Is it Friday tomorrow?'; *emkee iruntu paaTTu cattam? (JOM, 54)* 'Where [does] this singing [come] from?'; *taan imkee varuvatum, contamaaka avaLatu aRaikkuL cenRu caTTaiyaik kazhaTTip pooTTuviTTu paniyanuTan uTkaarntu koLLuvatum enna urimaiyil? (JON, 107)* 'What right [has] he to come here, to go to her room as to this own, to take off his shirt and to sprawl around in just a banian?'; *ezhuntu kaTikaarattaip paakkaRattukkuc coompal (Je, 260)* '[I am] too lazy to get up and to go looking at the clock'; *ellaam umkaLaal taan (JOM, 242)* 'This all is only because of you'; *poonataip paRRic colli enna payan! (KS, 347)* 'What's the use of speaking about what has already passed!'; *aNNaakkuTTikku muttirai sTaampu viRRu jiivanam (JSP, 122)* 'Annakkutti [earns his] livelihood by selling stamps'; *utaTTil terintum teriyaamalum oru punnakai (JSP, 134)* 'A scarcely perceptible smile on the lips'; *entap pakkam tirumpip paarttaalum azhakaana tooppukaL (AR, 72)* 'Luxuriant gardens wherever you look'; *oree taayaip poola piLLai (BKa, 4, 257)* 'Like father, like son'; *oru uurilee oru peN (ACK, 76)* 'There was a girl in one village'; *imkee iTuppaLavutaan aazham (JU, 55)* 'It's waist-deep here'; *enakku etaRku azhaku! (AKP, 37)* 'What is the use of my being beautiful!'; *haalin oru koTiyil oru meejai. ataRku etiraaka oru naaRkaali. etirppakkattil kaNNaaTiyuTan kuuTiya oru teekkumarap piiroo. antap piiroovukkappaal naalaTi tuurattil oor oRRaik kaTTil. atan miitu oru caataaraNamaana panhcumettai, iraNTu muunRu talaiyaNaikaL. kaTTilukkaTiyil iraNTu iraNTu Tiramkup peTTikaL (KVO, 74)* 'In one corner of the hall a table. Near it a chair. Opposite them a teak bureau with a looking-glass. In four feet behind the bureau a single bed. On the bed an ordinary wadded mattress and two or three pillows. Under the bed two steel trunks'; *niimka tirumpavum uurukkup*

pooRatilee avaLukku rompa varuttam (JGE, 183) 'She deplores that you are going to your native village again'.

Nominal mononuclear sentences are characteristic of both Modern and Classical Tamil. In the latter extended sentences of this type with numerous secondary members and nonfinite verbal phrases form one of the principal syntactic structures in the language of early texts which frequently consist of a series of consecutive nominal mononuclear sentences. For instance:

ulaka muvappa vatаneerpu tiritaru (1)
palarpukazh nhaayiRu kaTaRkaN Taaam (2)
koovaRa vimaikkunh ceeNviLam kaviroLi (3)
yuRunart taamkiya matanuTai noonRaaT (4)
ceRunart teeytta celluRazh taTakkai (5)
maRuvil kaRpin vaaNutal kaNavan (6)
kaarkooN mukanta kamanhcuun maamazhai (7)
vaaLpoozh vicumpil vaLLuRai citaRit (8)
talaippeya Ralaiiya taNNaRum kaanat (9)
tiruLpaTap potuLiya paraarai maraaat (10)
turuLpuun taNTaar puraLu maarpinan (11)
(PP, 1, 1-11)

'A mighty man, a spouse of her whose forehead is bright
and chastity unstained, (6)
A powerful arm that strikes down enemies like a thunderbolt, (5)
His devotees' foothold that is steadfast in virtue, (4)
A bright light shining from afar and dazzling [one] (3)
Like the sun when, praised by all, it looks into the sea (2)
And, delighting [all] the world, performs its [daily] circuit. (1)
A man whose breast is bedecked with wheel-like cool
garlands of blooms (11)
From stout-trunked trees which are so luxuriant
that gloom pervades (10)
The cool and fragrant forest washed by the first monsoon (9)
When showers of rain tromclouds pregnant with the water
sucked from the sea (7)
Pour plenteous drops fromthe sunlit sky.' (8)

VERBAL MONONUCLEAR SENTENCES

§ 316. The principal member of verbal mononuclear sentences is expressed by a predicative form of the verb. Sentences of

this type are subdivided into definite-personal sentences, indefinite-personal sentences and impersonal sentences.

In definite-personal sentences the person of the agent is known. It is indicated in the principal member of the sentence which may be expressed either by a finite form of the imperative or the indicative mood, or by the infinitive, the participial noun possessing personal forms or the verbal noun in *-al*. For instance: *ezhuntirRaa! (JS, 91)* 'Hey, get up!'; *ennai vampilee maaTi viTaatiirkaL (NET, 89)* 'Don't entangle me in a quarrel'; *uTanee varavum (R, 113)* 'Come here immediately'; *naTavikantaam aakkattai anRee ozhiya viTal (K, 113)* 'Forsake at once that gain which is without equity'; *manacilee vantatai yellaam collip pooTTeen (JUT, 238)* 'I dared to say our all what I thought'; *un purushanaik keeLaamalaa iruppoom? (R, 142)* 'Won't we ask your husband about it, eh?'; *ettanaavatu paTikkiRee? (JS, 100)* 'In which standard are you studying?'; *eppa puRappaTap pooRiimka? (JSP, 350)* 'When are you going to leave?'; *naaTakam pooRaaraam naaTakam (AKP, 15)* 'Just think, he is going to the theatre'; *antak kuzhantaikaLukku aayirantaTavai connaalum keeTkiRaarkaL illai (MP, 26)* 'You may tell it these children a thousand times – they take no heed [of your words]'; *intak kaalattil yaaraiyum nampuvataRkillai (KPK, 71)* 'Nowadays nobody is to be trusted'; *kizhavar connapaTiyee naTakkavum naTantatu (SAT, 50)* 'Everything has happened just as the old man said'.

Sentences of this type are much used both in Modern and Classical Tamil.

In indefinite-personal sentences the person of the agent is not indicated. The principal member of such sentences may be expressed by indicative forms of the 3rd person plural epicene, the 3rd person singluar masculine, or the 3rd person singular neuter, as well as by an optative form or by an infinitive combined with the negative verb *illai* 'no', 'not'. For instance: *ennaip patanhcali enRu colluvaarkaL (SDJ, 24)* 'They call me Patanjali'; *piranhcintiyap pirateecamkaLaip pala municipal eeriyaakkaLaakap pirittirukkiRaarkaL (J, 1.5.54, 10)* 'The Franco-Indian territories have been divided into a number of municipal areas'; *naaRpattiraNTaam varuTam ellaaraiyum*

ciRaiyil piTittup pooTTu viTTaarkal (JSP, 308) 'In 1942 all were arrested and put into prison': *kaLLukkaTai maRiyalukkup pooneen. kampaalee reNTu pooTu paarumka, kai uTainhcu pooccu (JSP, 199)* 'I went to picket a wine-house. They hit me twice with a stick, now look, the arm is broken': *pattirikaiyilee pooTaRaanee anta maatiri tiTiirnu enna ippaTi kuTTikkaraNam pooTaRee nii?' (JSP, 344)* 'Why you all of a sudden throw somersaults just like they do it in newspapers, eh?': *maayavaramilee emka cakootariyaik koTuttirukku (SS, 7)* 'They gave my sister in mariage in Mayavaram': *makaanaaTTai Tilliyil kuuTTuka! (UA, 5.5.51, 3)* 'Let the conference be held in Delhi!': *oru puttakattil kuuTa intak kaTaitteruk kuzhantaikaLaip paRRic collavillai (JSP, 423)* 'There is no book in which they say anything about these shop-boys': *poon peeci muTintatu (RKT 29)* 'They finished speaking over the phone': *avarkaL paTum avati colli muTiyaatu (J, 18.1.81,6)* One cannot describe their sufferings': *inta aaRu avuns arici reeshan kaalattil kaTavuLai nampaamal muTiyumaa? (NAV, 68)* 'Is it possible to exist in these days of a six ounce ration of rice without believing in God?'

In Modern Tamil indefinite personal sentences with the principal member expressed by a verbal participle combined with the past tense 3rd person singular neuter of the verb *aatal* 'to become' or by a verbal participle combined with *aay / aa(ki)* 'having become' and the past tense 3rd person singular neuter of the verb *viTutal* 'to release' are to be noted. For instance: *unnai Tismis paNNiyaaccuu (NVC, 33)* 'They have dismissed you': *pencilai nannaak kuuraac ciiviyaaccu (Je, 365)* They have sharpened the pencil well': *kaTitam ezhutiyaayiRRu (KC, 69)* 'They have written a letter': *raataavukkuk kaapi koTuttaaki viTTaroo? (RN, 88)* 'Have they given coffee to Radha?'

In impersonal sentences the principal member is expressed by a finite form of the 3rd person singular neuter. In such sentences the agent of action is neither expressed nor implied, the direct object (if there is one) being generally expressed by a declinable word in the accusative or the nominative case. For instance: *talaiyai acaatiyamaay valikkiRatu (KP, 283)* The head aches (lit. it pulls the head) awfully': *enakku nenhcai aTaikkiRatu (JGE, 48)* 'My heart aches (lit. it presses my heart)': *enakku vayattaip pacikkiRatu (Je, 341)* 'I am hungry': *umka appaavukku ennai nallaat teriyum (JOM, 341)* 'Your father knows me well': *uurilee maamaavai elloorukkumee piTittiruntatu (SAT, 45)*

'Everybody in the village liked my uncle'; *avarukkum avaruTaiya takappanaarukkum enRumee piTikkaatu (SDJ, 101)* 'He and his father never liked each other'; *naan unnooTu peecukiRataik kaNTaalee ammaavukku vayiRRaip paRRik koNTu eriyum (NPA, 140)* 'My mother will get angry (lit. it will burn my mother's stomach) if she sees me talking to you'; *maNikku eppaTi irukkiRatu? (RPP, 129)* 'How is Mani?'; *uTampai enna ceykiRatu? (RT, 51)* 'What is the matter with your health?'; *avaLukkuc caRRu ulukkip pooTTatu (JUT, 202)* 'She slightly winced (lit. it shook her a little)'; *kuzhantaikaLukkuc cataa carvataa uTampaip paTuttikkoNTu taan irukkum (SAT, 59)* 'Children are perpetually ill'.

In Modern Tamil frequent are impersonal sentences with the principal member expressed by a noun or any other declinable word combined with *aaka* 'to become' or *aay / aa(ki)* 'having become' and the 3rd person singular neuter of the verbs *iruttal* 'to be', *varutal* 'to come'; e.g., *patil collap payamaaka iruntatu avanukku (JSP,174)* 'He was afraid (lit. it was frightening for him) of giving an answer'; *ippaTi oree aanantamaaka irututu (AN, 236)* 'It was very gay'; *atai ninaikkumpozhutu caRRu aruvaruppaaka iruntatu, kumaTTalaakak kuuTa vantatu (JUT, 212)* 'It is disgusting and even nauseating a little to think of it'. In negative constructions the verb *illai* 'no', 'not' may take the place of the positive finite form; e.g., *unakku veTkamaay illai? (KC, 74)* 'Aren't you ashamed?'

INCOMPLETE SENTENCE

§ 317. Incomplete sentences are semantically meaningful owing to the context or the extralinguistic situation which prompt the elided words or/and grammatical categories. For instance: *[emkee pooRee? – kaTaikkup pooReen.] – enna vaamka? – curuTTu vaamka (AN, 61)* ['Where are you going? – I'm going to a shop.] – To buy what? – Cigarettes'.

The pattern of the incomplete sentences and the degree of their ellipticity depends on individual contexts in which they are used and may vary considerably. Incomplete sentences may lack:

(a) The subject; e.g., *[kuzhantai caTTanaatan maTiyil cavari ceytu koNTirukkum.] tiNNaiyiloo kuuTattiloo puttakattai*

eTuttukkoNTu uTkaarantaal uTanee vantuviTum (JSP, 21) '[The child is fond of sitting on Sattanathan's lap.] If he takes a book and sits down on the verandah or in the hall, [it] comes at once'; *[ee appaa, piramaatumaap payamuRuttaRaayee!] – payamuRuttavillai (JS, 187)* '[Well, chap, you have frightened me a lot!] – [I am] not frightening [you]'; *kalyaaNam paNNikkiRatillee [nnu tiirmaanam paNNikkiTTeen] (JUT, 291)* '[I have decided] not to marry [anybody]'; *[avaL eppaTi naan nalla karuttooTu ikkaariyam ceykiReen enpatai nampuvaaL?] canteekappaTTaal? nampa maRuttaal? (AR, 170)* '[How will she know that I am doing this with good intentions?] [What] if [she] doubts [me]? [What] if [she] refuses to believe [me]?'; *[naaLaikku vaarum.] maRantu pooyiTappaTaatu (JS, 126)* '[Please come tomorrow.] Don't forget'; *naan paTicciruntaa enna aakumaam?] eetaavatu haiskuulukku eTmaastaraap pooyirukkalaam (JSP, 296)* '[What would have been if I had studied? I] may have become a headmaster of some high school'; *ennooTa tiTTamkaLaiyellaam aNNaavukkup pala cantarppamkaLilee teLivaa colliyaaccu (JGE, 206)* '[I] have explained my plans to my elder brother many times'; *enna yoociccikkiTTee irukku? [enRu avan maarpait toTTukkoNTee keeTTaaL puvanaa] (JSP, 196)* '[Bhuvana touched his breast and asked:] "What are [you] thinking about?"'; *[avar yaar paaTTi?] – neekku aNNaa (Je, 83)* '[Who is he, granny?] – My elder brother'; *[umkaLukkut tuukkam vantiTTaappala irukku.] – cummaa koTTaavi taan (JUT, 265)* '[It seems you are sleepy.] – No, just yawning'.

(b) The predicate or its component; e.g., *[ivaLai naan kaatalippataaka illai.] en naNparum appaTiyee (ATP, 27)* '[I was not goint to fall in love with her.] And so [was] my friend'; *[oru kiLi vantu uTkaarukiRatu.] atait toTarntu innonRu (JOM, 117)* '[One parrot came.] Following it another one'; *[cinnammaaviTam niiyee collappaa,] naan. maaTTeen (TU, 92)* '[Tell your aunt about it yourself,] I am not going to [do it]'; *[avamka valliyaa?] koovilukkup poonavamka? (JUT, 256)* '[Haven't they returned yet?] Those who went to the temple?'; *[innikki un tamkaiyaip paartteen.] – yaarai? peepiyaiyaa? liilaavaiyaa? – liilaavai (SDJ, 145)* '[I've met your younger sister today.] – Whom? Baby or Leela? – Leela'; *[aayiram cintanaikaL taamaakavee vantu kuvintuviTukinRana.] attanaiyum rukkuvaip*

paRRiyee! (KVO, 259) '[Thousands of thoughts come into my head of their own accord.] And all about Rukku!'

(c) Both the subject and the predicate; e.g., *[tacaratan raamanaik kaanakattiRku anuppiyatu etaRkaaka?] cattiyattaik kaappaaRRavee! (KC, 193)* '[Wherefore had Dasharatha sent Rama to the forest?] Just to keep his word?' *[kappal muuzhkiviTTatu] - avvaLavu peeruTanumaa? (KST, 199)* '[The ship sank.] - With all people on board?'; *[umka viiTu emkee irukku?] - ekmoorlee (Je, 155)* '[Where is your house?] - In Egmore'; *[een ippaTi iLaiccup pooyiTTee?] kavalaippaTTu enna? (JSP, 188)* '[Why have your grown so thin?] Any woreeis, eh?'; *pappaa connaa emka mammikku skiripcar maatiri (JOM, 55)* 'Papa's word (lit. if papa says) [is] law with mummy'; *metuvaa. [akkammaa kaatilee vuzhap poovutu] (JOM, 71)* 'Quiet! [It may reach Akkamma's ears]'; *een ittini naaLiya? (PKa, 89)* 'Why [are you] so late?' *emkee ippaTi inta neerattilee, paati raattirikkum appaalee? (JUT, 90)* 'Where [are you going] at this time, after midnight?' *[paNTitar uTkaarntu koNTaar.] oru kaiyil Tii kiLaacuTan maTiyil virinta akaraatiyai innoru kaiyaal puraTTiyavaaRu (JCN, 98)* '[Pandit seated himself.] A cup of tea in one hand, the other turning over the pages of a dictionary on his lap'; *[manhcuvukku maareej niccayamaayirukku.] niimkia illaamal eppaTi? (JGE, 131)* '[The date of Maju's marriage is fixed.] How to manage without you?'

Incomplete sentences are much used both in Modern and Classical Tamil.

PARENTHETICAL SENTENCES

§ 318. Parenthetical sentences are common in Modern Tamil. They may be both binomial and mononuclear. Incomplete parenthetical sentences are also used. For example: *naan kaaleej paTippaiyellaam muTittukkoNTu paTTaNattil irukkumpootu oru camayam eetoo oru ciRiya uuril – uur peyar ippootu nhaapakam illai – maamaa TipuTi inspekTaraaka iruntaar (SAT, 76)* 'When after graduating from the college I lived in Madras, my uncle some time was a deputy inspector in one small town (its name has slipped from my memory at present)'; *namatu kataanaayakan – ezhuta veTkamaa yirukkiRatu – miiNTum oru perum poy*

connaar (KST, 21) 'Our hero – I am ashamed to write this – has told a big lie again'; *avaRRai imku ezhutuvataanaal, kantapuraaNamaaka – murukanaTiyaar mannikka – virintuviTum (KST, 169)* 'If they all are described here, it will run into – may the worshippers of Muruhan excuse me – a whole "Kandapuranam"'; *inRai ulakil – inRaiya ulakil enRu connal, oru nuuRRaaNTaaka iraNTu nuuRRaaNTaaka enRu arttam illai, manita naakarikam enRu inRu naam eNNuvatu terinta kaalam mutalaaka – paNam taan taniyaaTci celutti vantirukkiRatu (SAT, 83)* 'It is money that reigns the modern world (the modern world here does not mean one or two centuries but rather the period of time since the beginning of what we regard now as the human civilizastion)'; *ivaLuTaiya purushanoo, makanoo – vayacu teriyavillai – caayamkaalattil ivaLait teeTi caikkiLil varuvaan' (JCN, 68)* 'In the evening somebody – either her husband or her son (the age was uncertain) used to come to her on a cycle'.

COMPOSITE SENTENCE

§ **319.** The composite sentence consists of two or several clauses comparable with simple sentences, both binomial and mononuclear, complete and incomplete. In complex sentences the clauses are in the relation of hypotaxis, one clause being main, the other subordinate. In compound sentences the clauses are in the relation of parataxis, i.e., syntactically equal.

COMPLEX SENTENCE

§ **320.** According to the synatctic function of the subordinate clause complex sentences are divided into sentences with the subject clause, the predicate clause, the attributive clause, the object clause and the adverbial clause.

Subordinate clauses are introduced either asyndetically or by means of conjunctive words, their function being most frequently performed by the particles *oo, ee,* interrogative pronouns and adverbs or nonfinite forms of the verbs *ennutal* 'to say', *aatal* 'to become'.

SUBJECT CLAUSE

§ **321.** The subject clause is commonly introduced by *enpatu*, the participial noun of the future tense singular neuter of the verb *ennutal* 'to say'; e.g., *viTumuRaik kaalattil Tilli mutalaana iTamkaLukkup pooy varaveeNTum enpatu enatu aacai (Vai. 1)* 'It [was] my desire to visit Delhi and other places during my leave'; *caavataiyum vaazhvataiyum viTa etaRkaakac caakiRoom, etaRkaaka vaazhkiRoom enpatutaan mukkiyam (RJ, 215)* 'That which we live and die for is more important than our life and death'; *pattu naaTkaLukkup piRakee, avar anRu connatu poy enpatu terintatu (AR, 135)* 'Only ten days later it became evident that what he had said that day was a lie'.

Subordinate clauses of this type may also be introduced by means of interrogative pronouns and the particles *oo, ee* which correlate with personal pronouns and - optionally - the particle *ee* in the main clause; e.g., *amkee ooTi evan mutalil ceerukiRaanoo avanee ceenattaip peRa veeNTum (Vai, 119)* 'He who runs as far as that place first will receive the saddle'; *evan kaRRut tarukiRaanoo avan kuru (JSK, 83)* 'He who teaches is a preceptor'; *avan itu vishayam enna connaanoo atu muRRilum cari (SM, 100)* 'What he has said about it is quite right'; *entat talaivarkaL avanai vaayaarap pukazhntaarkaLoo avarkaLee inRu avanait turooki enRu puRakkaNittaarkaL (AN, 195)* 'They who had praised him loudly now despised him as a traitor'.

In the latter case one of the correlated pronouns may be absent either in the main clause or in the subordinate clause, so that it may be incomplete in this respect; e.g., *etu eppaTi naTkka veeNTumoo appaTi taanee tiirum (RT, 261)* 'Whatever has to be, will be'; *kiraamavaacikaL connaarkaLee, atu uNmaitaan (KS, 404)* 'What the villages have said is quite true'.

PREDICATE CLAUSE

§ **322.** The predicate clause is commonly introduced by the participial noun *enpatu* 'that which will be said' (of the verb *ennutal* 'to say'); e.g., *itaRku mukkiya kaaraNam, avarukkup paNattaacaiyee kiTaiyaatu enpatutaan (AR, 36)* 'The main cause of it is that he has no greediness'.

The phrase *ennavenRaal* 'if it is asked: what' is frequently used for the same purpose as well; e.g., *itarku arttamenna*

venRaal piRar paTittiruntaal ataik kaaNa emkaLukkup piTikkavillai, aanaal piRar naamkaL paTittavarkaL enRu eNNik koLLa veeNTum enpatutaan (NPV, 95) 'This means (lit. if it is asked what is the meaning of this) that we don't like education in others but we like others to regard us as educated'.

Asyndetic complex sentences with the predicate clause are formed by means of direct juxtaposition of clauses; e.g., *nallatutaanee jaati matam kulam koottiramnu nampukiRavaL illai vacantaa (JGE, 189)* 'It is good that Vasanta disregards the caste, the religion, the lineage and the gotra'; *tavacip piLLaiyin artirushTam, avan oNTikkaTTai (PNP, 95)* 'Tavasi Pillai is lucky to be a single man'; *naan avanukkuk kaTaiciyaakac ceyta utavi, avanaik konReenee atutaan (AKP, 10)* 'The last service I rendered him was that I killed him'.

ATTRIBUTIVE CLAUSE

§ 323. The attributive clause may be introduced by the participles of the verb *ennutal* 'to say' used in the function of conjunctive words; e.g., *cantiraceekaran, pi.ee.-kkuc ciRu vayatiliruntee oor ezhuttaaLanaaka veeNTum enRa aacai vekuvaaka iruntatu (NIR, 77)* 'Chandrashekharan, B.A., from his early childhood had a strong desire to become a writer'; *eTutta entak kaariyamum veRRikaramaaka muTiya veeNTum enkiRa aacai yaarukkut taan illai? (NAV, 256)* 'Who wouldn't wish that his every undertaking should end successfully?'; *avan emkee pooyiruntaan, putta pikshuvaik kaNTu piTittaanaa, kutirai tirumpik kiTaittataa ennum vishayamkaLaip paRRi aayanarum civakaamiyum aavaluTan avanai vicaarittaarkaL (KS, 347)* 'Ayanar and Shivakami asked him with eagerness about where he had travelled and whether he had found the Buddhist monk and recovered his horse'.

Attributive clauses may also be introduced by means of interrogative pronouns and the particle *oo* which correlate with personal, demonstrative or determinative pronouns in the main clause; e.g., *vakkiil ennenna aataaramkaLait teeTa muTiyumoo, attanai aataaramkaLaiyum teeTi eTuttuk kaaTTi vaatittaar (VS, 117)* 'The barrister adduced all the arguments he could find'; *naan mukkiyamaaka etaRkaaka vanteenoo, antak kaariyattai innum collavillai (KS, 216)* 'I have not yet spoken of the affair which I have mainly come here for'.

In Modern Tamil attributive clauses are frequent which are introduced by means of the particle *ee*; e.g., *annikkuc connaiyee, antak katai collu paaTTi (PPO, 154)* 'Granny, tell me the story you told me one day'; *atoo vilaki uTkaaruntirukkiRaanee, antap paiyan yaar? (BK, 23)* 'Who is the boy that is sitting there aloof?'; *naam avaLait tiTTukiRoom, capikkiRoom, vaazhvaik kulaikka vantaaLee caNTaaLi enkiRoom (AR, 185)* 'We revile and curse her, we call her a villainess which came here to mar our life'; *emkee, unnooTa varuvaaLee, antak kuTTi emkee? (AV, 66)* 'Where is the girl that used to come together with you?'; *atoo viLaiyaaTiNTirukkee maaTippaTikkuk kiizhee coppu vaccuN Tu, tannooTa ulakam taninnu otumki irukkaaLee inta aanantiyaa naan iruntirukkeen (JGE, 57)* 'I was a gay girl just like that one which is playing with her toy utensils under the staircase and, retired into herself, believes that she lives in a separate world'.

In sentences of the latter type incomplete main clauses are not infrequent which lack the word to be qualified by the subordinate clause; e.g., *antap poNNu vantatee emka poonaa? (NM, 56)* 'Where is the girl that has just come here?'; *imkee yiruntu iraNTu kaata tuurattil oru eeri irukkiRatee niimkaL paarkkavillaiyaa? (KS, 333)* 'Haven't you seen the lake which is some twenty miles from here?'

Occasionally the both clauses may be incomplete, the introductory particicle *ee* also missing in the subordinate clause; e.g., *[paattiyaa, veRum maciru.] ontalailee irukku paaru, atu maatiri (PC, 34)* '[Do you see now, this is just ordinary hair.] The same as on your head, look'.

OBJECT CLAUSE

§ 324. The object clause is commonly introduced by means of the verbal participle, the infinitive or the participial noun of the singular neuter of the verb *ennutal* 'to say'. For instance: *itupaRRi avaLooTu peeciviTa veeNTum enRu toonRiyatu avanukku (JON, 117)* 'It seemed to him that it was necesary to speak with her about it'; *viTivataRku evvaLavu neeram enRu*

paarkka uLLee vantu kaTikaarattai eTuttup paartteen (PS, 85) 'I went inside and took my watch to see how much time it was till daybreak'; *kaatalum kaTamaiyum vevveeRu ticaikaLil cellum peru natikaL enac colkiRaarkaL (AN, 186)* 'They say that love and duty are two great rivers which flow in opposite directions'; *atu evvaaRu naTantatu enpatai intak katai vivarikkiRatu (KC, 140)* 'It is depicted in this story how it was'; *itu uNmai yenpatu intap paTamee collukiRatu (Vai, 52)* 'This film proves that this is true'; *meelee conna tairiyam ellaarukkum irukkaatu enpatooTu ataRku veeNTiya cantarppamum ellaarukkuk kiTaikkum enRu collamuTiyaatu (NET, 89)* 'It is impossible to assert that everyone will receive an appropriate opportunity for this, not to mention that not everyone will be courageous enough'; *intac caktikaL yaavai enpatilum emkaLukkut teLivaana koLkai yuNTu (J, 22.6.69, 1)* 'We have a clear opinion regarding the nature of these forces'.

Direct speech, which is a variety of the object clause, is introduced in a similar way; e.g., *"maRRavarkaL unnaik kaliyaaNam ceytu koLkiReen enRu connaarkaLaa?" enRu keeTTaar? (KPK, 129)* 'He asked, "Did others say that they would marry you?" '; *"naanum omkuuTa vaaReen appaa" enak kenhcukiRatu kuzhantai (PSA, 28)* 'The child entreats: "I'll also go with you, daddy" '.

Characteristic of Modern Tamil are object clauses used with nominal mononuclear main clauses; e.g., *enakku ennamoo intap paya avaLai nenacciTTu uruki, tiiyaak kaayaRaanoonnu oru canteekam (JUT, 187)* 'I have a sort of suspicion that this lad perhaps is pining away after her, burning as in fire'; *ramkuunil avar takappanaar periya TaakTar enRu keeLvi (AN, 101)* 'There is a rumour that his father is a prominent doctor in Rangoon'.

Another idiomatic type of the objecct clause in Modern Tamil has the negative verb *maaTTeen* 'I will not', 'I am not going to' for the predicate and is introduced by a finite form of the verb *ennutal* 'to say' in the main clause; e.g., *meel kaariyam ooTa maaTTeen enkiRatu (RJ, 178)* 'The matter is not going (lit. the matter says: I won't run) on'.

In Modern Tamil object clauses are frequently found in postposition to the main clause; e.g., *avar itaic conna piRakutaan*

civaraamanukkut terintatu, vantiruntavar yaar enRu (SS, 149) 'It was only after he said this that Shivaraman understood who had come'; *naan avarukku vaakkuk koTuttuTTeen avaraik kaaTTik koTukka maaTTeennu (JGE, 125)* 'I promised him that I wouldn't give him away'; *avarukkuc canteekam illai antap peNtaan kuRRavaaLi enpaTaip paRRi (SAT, 118)* 'He had no doubt that the criminal was this woman'.

Sentences with direct speech may follow the same pattern; e.g., *ramkanaatan keeTTaan maRupaTiyum: "enna ezhutiyirukkiRaar?" enRu (KVO, 393)* 'Ranganathan asked once more: "What has he written?" '; *naanee avaLkiTTee keeTTuNTeen: "koomati itaip patti yaarukiTTeeyum etuvum colliTaatee"nnu (JI, 49)* 'I asked her myself: "Gomati, don't tell anything to anybody" '.

In case of two co-ordinated predicates in the main clause one of them precedes direct speech and the other follows it; e.g., *ataRku vaamateevar collukiRaar: "aTee raajaa, nii muuTan" enRaar (BK, 274)* 'Vamadeva said to this: "Raja, you are a fool" '.

Two co-ordinated main clauses take similar positions; e.g., *kuzhantaiyin taay miiNTum avaniTam peecinaaL: "aiyaa! enakku oruttarumee naatiyillai" enRu avaL vimmi vimmi azhutaaL (JSK, 159)* 'The baby's mother told him again, "Sir, I have no relatives". And she burst into tears'; *avamka ammaa azhutukiTTee collicci: "em puLLai poy colla maaTTaan, tiruTa maaTTaan, kanhci uuttik kaNNet teRantu vuTTiimkannaa puNNiyamaap pookum"nu vantu azhuticci (JOM, 72)* 'His mother wept and said: "My son won't tell lies, won't steal, he will be quite obedient if you don't let him die of hunger". Saying this she went on weeping'.

The object clause may be introduced by the particle *oo* when verbs of perception are used in the main clause; e.g. *avan vaarttaikaL avaL muuLaiyil enna veelai ceytanavoo, teriyavillai (RJ, 49)* 'It was unclear what influence his words had exerted upon her'; *evarkaL enna ceykiRaarkaLoo, paarkkalaam (KPK, 110)* 'Let us see what they are doing'.

Asyndetic sentences with object clauses are found when verbs of perception of speaking are used in the interrogative or the

exclamatory main clause, as well as when the verb *poolutal* 'to resemble', 'to be like' is used in the declarative main clause and in some other cases: e.g., *atu yaar, collu (JON, 230)* 'Tell, who is it'; *ennataan uuril peecik koLkiRaarkaL, colliviTeen (KPK, 25)* 'Do tell what they say in the village'; *avar enna cenhcaar teriyumaa? (JS, 100)* 'Do you know what he has done?'; *poona janmattilee niimka paampup piRavi eTuttiruppiika poolirukku (VKa, 30)* 'It seems that you were a serpent in the former birth'; *naama ceyyalee avaru ceyyaRaaru (JN, 22)* 'He is doing what we haven't done'.

Postpositive object clauses in asyndeic sentences are not frequent; e.g., *ippootu kuuRumkaL, yaar caamarttiyacaali! (AR, 259)* 'Now tell who is more clever!' *pooykkoNTirukkum pootutaan ramkaavukku ninaivu vantatu: kalyaaNi viiTTil irukkamaaTTaaL, naaTakattukkup pooyiruppaaL (JON, 177)* 'Already on his way [to her place] Ranga recalled: Kalyani was not at home, she had gone to the theatre'.

Postpositive direct speech in asyndetic sentences, on the contrary, has come into regular use in Modern Tamil; e.g., *avan puRappaTumpootu avaL avaniTam keeTTaaL: "umka viiTu emkee irukkutu?" (JON, 92)* 'When he was leaving, she asked him: "Where is your house?" '; *eetaakilum peecaveeNTum enpataRkaaka avaL connaaL: "umka kataiyellaam naan paTiccirukkeen. niimka een ippoo kataiyee ezhutaRatillee?" (JON, 33)* 'To say something she asked: "I have read all your stories. Why don't you write anything now?" '

ADVERBIAL CLAUSE

§ 325. Adverbial clauses are syntactically parallel to adverbial modifiers and are similarly divided into adverbial clauses of manner, degree, place, time, purpose, cause, condition and concession.

§ 326. The adverbial clauses of mannerr, degree, place and time are commonly introduced by means of the particle *oo* and some interrogative word in the function of the respective adverbial modifier which correlates with a demonstrative word of the same function in the main clause; e.g., *taamkaL eppaTik kaTTaLai yiTukiRiirkaLoo, appaTiyee naTattu vaippoom (KS, 470)* 'We shall do as you command'; *oruvanukku ettanaikkettanai poRumai mikutipaTukiRatoo, attanaikkattanai avanukku ulaka vivakaaramkaLil veRRi yuNTaakiRatu (BK, 229)* 'The greater one's patience is, the greater success he achieves in wordly affairs'; *emkee ishTamoo amkee uTkaaralaam (KPK, 73)* 'One may sit down where he likes'; *maRupaTiyum eppootu cantirakirakaNam varukiRatoo appootu un aracaaTciyin kaalam muTivaTaiyum (KC, 4)* 'When the next lunar eclipse occurs, the time of your reign will be over'.

Adverbial clauses of this type may also be introduced by the particle *ee* which correlates with an adverbial modifier in the main clause; e.g., *kanakam ippootu munnoru naaL vaacuvin kaTitattoòTu cannal arukil ninRaaLee anta maatiri ninRaaL (AN, 146)* 'Now Kanakam was standing just as one day before she had been standing by the window with Vasu's letter in hand'; *nii colvatu munpu piraanciRkum pirushyaaviRkum caNTai naTantatee, appozhutu naTanta payamkaramaana campavattai en ninaiviRkuk koNTu varukiRatu (PU, 115)* 'What you are saying reminds me of an awful incident that took place when there was a war between France and Prussia'.

Asyndetic connection of adverbial clauses is regularly found only in some of temporal clauses, for the most part idiomatic; e.g., *caracu ennuTan Tillikkklup pooy viTTut tirumpinaalum tirumpinaaL, vaTakkattiyaaraip pool pattu musha vellaip puTavai kaTTik koLLa aarampittu viTTaaL (NEK, 38)* 'When Sarasu returned from our trip to Delhi, she started wearing a white sari ten cubits long a la a northern woman'; *naan iRamkinatu taan taamatam, yaaroo pin pakkattiliruntu vantu ennai iRukap piTittaarkaL (NAV, 10)* 'No sooner had I left [the train] than somebody came to me from behind and grasped me fast'; *naan kuuTattil pattu naTai meelum kiizhum naTantirukka maaTTeen, karuttukkaL en manattil caTa caTavenRu utayamaayina (NE, 136)* 'I have not yet walked up and down the room ten times as ideas started coming into my head one after another'; *oru nimishamkuuTa aaki yirukkaatu, naNpar, "itoo vantu viTTeen" enRu colliviTTu nuzhaivaar (NE, 160)* 'A minute would not have passed as my friend would enter and say: "Here I am".'

Asyndeton in sentences with other adverbial clauses is rarely used; e.g., *ellaaraiyum azhaittup pattu naaL viruntu vaikkalaam, avvaLavu arici oru pakkam (NE, 31)* 'There is so much rice that [we] can invite everybody and feast ten days'.

§ **327.** The adverbial clause of purpose is introduced by the verbal participle of the verb *ennutal* 'to say' or its future tense participial noun of the singular neuter in the dative case (with the infinitive *aaka* 'to become' commonly added); e.g., *ataip paRRi vicaarittuk koNTu, pookalaam enRu vanteen (PV, 82)* 'I have come in order to (lit. saying: one may) ask about it'; *oruvan meel veeTTiyaal viicinaan kaaRRu varum enRu (AP, 214)* 'Somebody was fanning with his dhoti so that a whiff of air might arise'; *en tamkaiyin vaazhvu pazhutinRi irukka veeNTum enpataRkaaka naan evvaLavu paaTupaTTeen (RT, 144)* 'I have done much in order that my sister may live serenely'.

The predicate of the adverbial clause of purpose is most frequently expressed by verbal forms denoting necessity, permission, interdiction, etc.

§ **328.** The adverbial clause of cause is introduced by means of the verbal nouns *aakai / aatal* 'becoming' or the participial nouns *enpatu, aanatu* (from *ennutal* 'to say', *aatal* 'to become') in the instrumental case, as well as by means of the verbal participle *enRu* 'having said'. For instance: *kuzhantaikku uTampu cariyillai yaakaiyaal caroojaa tan viiTTil kolu vaikkavillai (JP, 157)* 'As her child was unwell, Saroja did not decorate her house [for the festival]'; *ellaa paskaLilum kuuTTam atikam irukkum aatalaal pas sTaaNTil niRkakkuuTac ceyyaatu (NMY, 71)* 'As all buses are generally overcrowded, they do not even stop at the bus stand'; *pi.ee. paTittavan enpatanaal ivanukku raaja mariyaatai uNTu amkee (JON, 60)* 'As he got a B.A. degree, royal honours are paid to him there'; *anRu liivu naaLaanataal viiTTileeyee uTkaarntu peecik koNTiruntaaL vaattiyaarammaaL (ATP, 79)* 'As it was holiday, the schoolmistress was engaged in conversation at home'; *naan varaleennu amkee yaarum azhalee (JSK, 37)* 'Nobody wept there over my absence'.

Adverbial clauses of cause may occasionally be introduced by the particle *oo* which in this case renders them a supositional

meaning; e.g., *puurvajenmattill paavi naan enna paavam paNNineenoo, inta janmattil ippaTik kashTappaTukiReen (NNU, 14)* 'Poor wretch, I probably committed some sin in my former birth that I have all these troubles in this life'; *kanakalimkattukku enna toonRiRRoo ennamoo, avan ooTooTiyum cenRu raataamaNiyai oor ulukku ulukki ezhuppikkoNTu vantaan (VP, 133)* 'Kanakalingam probably fancied he saw something that he rushed as fast as he could to wake up Radhamani'.

Postpositive clauses of this type are introduced by the phrase *eenenRaal* 'as', 'because of' (lit. 'if one says: why'); e.g. *nam naaTTil uppu miin atikam eenenRaal cennai maakaaNattin muppuRamkaLum kaTalaal cuuzhappaTTuLLana (MV, 4, 34)* 'There is plenty of fish in our country as Tamilnadu is surrounded by sea on three sides'.

§ **329.** Conditional clauses are mostly introduced by means of the conditional verbal participles of the verbs *aatal* 'to become', *ennutal* 'to say'. For instance: *appaTic ceyvaayaanaal nii ishTappaTTapaTi alaintu tiriyalaam (Vai, 122)* 'If you do this, you may go wherever you want'; *enatu talaiyai veTTaveeNTum enRaal veTTi viTumkaL (Vai, 98)* 'If it is necessary to execute me, cut my head off'; *aruLamutam puriyaayeel varuntuvannal tamiyeen (T, 5, 13)* 'If Thou should'st grant me not Thy gracious nectar, I will grieve forlorn'.

In this case the tense meaning of past finite forms is neutralized in such a way that they may denote both past and future actions (i.e., unreal or real condition respectively), which depends on the meaning of the finite verb in the main clause; e.g., *avaL itai ippootu paarttaaLaanaal evvaLavu puurittup poovaaL! (JPa, 85)* 'How happy she would have been if she had seen it now!'; *kaaveeri keeTTaa Laanaal ammaavukku oTampu cariyilleennu collu (KPT, 92)* 'If Kaveri asks, tell her that [your] mother is unwell'.

Conditional clauses may be introduced by means of the particle *oo* as well; e.g., *enna cenhcaa tuTTu keTaikkumoo atellaam avanum ceyvaan (JSC, 10)* 'He will also do this all if he somehow raises some money'. In conditional clauses of this type past tense forms have the meaning of the future; e.g., *ee, peNpiLLai itoo paar uNmaiyaic connaayoo viTTuviTuvoom (R, 143)* 'Look

here, girly, we'll let you go if you tell us the truth'; *kuTittaayoo, aTiyooTu azhintu poovaay (R, 127)* 'If I drink, you will be completely lost'.

In Colloquial Tamil such conditional clauses may become asyndetic; e.g., *naaaLaikkum inta maatiri paartteen, enna ceyveenoo teriyaatu (JSP, 26)* 'If I see this tomorrow again, I don't know what I'll do to you'; *nii camayattil kavaniccıruntee, kaNTumutal caaviyaap pooy irukkaatu (JSP, 25)* 'If you had looked after it in time, the crop would not have been damaged'.

Another type of asyndetic conditional clauses has the predicate expressed by imperative or optative forms of the verb; e.g., *inimeel viiTTaiviTTu veLiyilee poo, kaalai oTittu viTukiReen (NKR, 84)* Just try to go out once more - I will breek both your legs off; *iNNakki nii kuTicciTTu vaa, peecikkiReen! (JCN, 88)* 'Just try to return drunk today - I will tell you a few things!'; *evvaLavu nalla kaapitaan pooTTuk koTukkaTTum, kamalaavukkut tirupti eeRpaTaatu (NEK, 138)* 'No matter how good the coffee is which they give her, Kamala will not be satisfied'.

§ **330.** The concessive clause is introduced by means of the conditional verbal participles of the verbs *ennutal* 'to say', *aatal* 'to become' with the particle *um* 'and', 'even' attached. For instance: *kanakaa nalla peN taan enRaalum avanukku avaLiTan konhcamum piriyam illai (AP, 56)* 'Although Kanaka is a good girl, he doesn't like her a bit'; *unnaTi paNiyaap peeya naakilum peruneRi kaaTTaay (T,23,7)* 'Although my friend-like self doesn't bow before Thy feet, show me Thy supreme way'; *pattila neenum paNintila neenum.. pitaRRila neenum piRappaRup paayem perumaanee! (T,44, 4)* 'Though I am void of love, though I haven't bowed [before Thy feet], and though I do not rave [of Thee], stop my births, my Lord!'

COMPOUND SENTENCE

§ **331.** In Tamil connection between clauses of the compound sentence may be copulative, adversative or additive, and the sentences themselves are classified accordingly.

In compound sentences of the copulative type the particle *um* 'and' is frequently used as a conjunctive word for the connecting of clauses. This particle may be attached either to the subject of each clause or to the subject of only one of them. For instance: *avarkaLil peNpiLLaikaLum iruntanar, purusharkaLum iruntanar (KPK, 45)* 'There were both women and men among them'; *naaTkaL pala naTantana, tinkaLum pala kazhintana, aaNTukaLum cila maRaintu viTTana (RT, 15)* 'Many days passed, many months elapsed, several years went by'; *inRu antac civakaami illai nii, naanum anta naracimma varman illai (KS, 407)* 'Today you are not that Shivakami, nor am I that Narasimha Varma'.

Asyndetic sentences of this type are formed by direct juxtaposition of clauses; e.g., *maRupaTiyum viLakku aNaintatu, kuuTaaram iruNTatu (KPK, 41)* 'Once more the light was put off and the cinema hall was plunged into darkness'; *koovintaraavukku niiLa miicai, atai uuciyaaka muRukki veeRu viTTuk koNTiruppaar (JAS, 123)* 'Govinda Rao has a long moustache and on top of it he twists it into needles'; *viiTTil manaivi kaattiruppaaL, neeramaakiRatu, pooroom vaa! (PU, 226)* 'My wife will be waiting for me at home, it's getting late, let's go'; *naan unakku oru peN paarttirukkiReen, inta vaarattil kaliyaaNam muTittu viTalaam (Vai, 124)* 'I have found a bride for you: the wedding may be celebrated this week'.

In compound sentences of the adversative type clauses are connected by means of the particle *oo* 'while', 'but', the conditional verbal participles of the verbs *aatal* 'to become', *ennutal* 'to say' (with the particle *um* 'and', 'even' attached), the verbal participle of the verb *iruttal 'to be' (with particle um* 'and', 'even' attached), the infinitives *tavira, ozhiya* 'to exclude', the verbal participle *allaatu* 'being not', the participial noun *allatu* 'that which is not', the phrase *illaa viTTaal* 'unless', 'otherwise' and some other forms and phrases used in the function of connective words. For instance: *cilai peecaatu, niiyoo ooyaamal peecuvaay (KS, 385)* 'The statue won't speak while you chatter incessantly'; *unakkaakak kaattiruppaarkaLoo ennavoo, enakkut teriyaatu - aanaal enakkaaka yaarum kaattirukka maaTTaarkaL (SDJ, 133)* 'Perhaps somebody will be waiting for you, I don't know, but nobody will be waiting for me'; *kaaril cellumpozhutu avar manam ciRitu kalakkam aTaintiruntatu, eninum tuNaikkuk kaNakkuppiLLaiyum kaarooTTiyam iruntataal*

kalavarappaTTa nenhcait teeRRikkoNTee cenRaar (RT, 202) 'During their car trip a slight anxiety arose in him, but he set his mind at rest by the argument that the accountant and the driver accompanied him and could give help'; *maikkaN, kantal tuNi, kaiyilee puN kuuTa iruntatu, iruntum avaL pinnooTu ooTi viTTaaree, ennai maRantu, kauravattai, nimmatiyaana vaazhvai maRantu (AR, 161)* 'She had mascaraed eyelashes, torn rags, some sore on her arm, and nevertheless he run away with her and forgot me, his honour and tranquil life'; *yoocittu yoocittu naan manattaik kuzhappik koLkiReenee tavira, vishayam purikiRa maatiriyillai (SAT, 37)* 'When I think about it, I get excited, but the matter is not going to become clearer'; *naam turattuvatai ooTip piTikkum viLaiyaaTTu enRu kuzhantaikaL ninaittuk koLLumee yallaatu, naam turattuvataaka avai eNNa (NET, 20)* 'When we drive children away, they take it for playing cat-and-mouse, but they never think that we [actually] drive them away'; *vayatai oru irupatu varushamaavatu uyarttccolli maNivizhaa naTattik koNTaal taan naTattikkoNTatu, illaaviTil muTiyaatu (NPM, 38)* 'The diamond jubilee can only be celebrated if one adds at least twenty years to his age, otherwise it will come to nothing'.

In compound sentences of this type clauses may oocasionally be connected by correlative members in their structure expressed by lexical antonyms; e.g., *veLiyilee veyyil koLutti oree ushNamaay irukkiRatu, imkee uuTTi, kooTaikkaanal maatiri jillenRu irukkiRatu (KPK,70)* 'There is sunshine and scorching heat on the outside while here it is chilly as in Ooty or Kodaikkanal'; *neeRRuttaan vaattiyaar caukkiyamaay iruntaaree, inRu avaruTaiya caukkiyattiRku enna aapattu vantuviTTirukkap pookiRatu! (VS, 175)* 'Only yesterday the schoolmaster was quite well while today some danger is going to arise for his health!'

Asyndetic compound sentences with the adversative connection between clauses are formed by direct juxtaposition of the latter; e.g., *eeteenum oru paaTTup paaTik kaaTTu, paarppoom (BK, 163)* 'Sing a song: we will listen to it'; *intak kuzhantaikaL ippaTi amarkkaLam paNNukiRaarkaL, nii peecaamal paarttuk koNTirukkiRaayee! (AK, 3)* 'The children behave outrageously while you are watching without a word!'; *iraNTu naaL enRu colli vaamkik koNTupoona kiraamapoon iraNTu maatam aaki viTTatu, tirumpi varavillai (NNU, 84)* 'Two months have already gone by while the gramophone borrowed for two days is not yet returned'; *naan munnameeyee conneenee, keeTTaayaa appaa? (NPA, 125)* 'I said this long ago, chap, but you would not pay heed to it, would you?'

Compound sentences with the additive connection between clauses commonly are asyndetic so that interrelations between parts of the sentence are only expressed by intonation and lexical means. For instance: *en peyar aayiram uNTu, etaic colla unakku? (ACK, 16)* 'I have a thousand of names: which is to be told to you?'; *paLLikkuuTattukkup poona neeram pooka miiti neeram ellaam avaLukku oree oru veelai uNTu: atutaan alamkaaram (RKT,91)* 'All the time except that which she spends in school she is engaged in one pursuit: that is to adorn herself'; *ivarkaLooTu oru naaL naan peecik koNTirunteen - ataavatu avarkaL peecik koNTiruntaarkaL, naan keeTTuk koNTirunteen (NMY, 102)* 'One day I spoke with them or, rather, they were speaking while I was listening to them'.

COMPOSITE WORDS

§ 332. The Tamil language, particularly its classical form, is abundant in composite words, their productivity being practically unlimited in many cases.

The composite word, as distinct from the simple one, has a composite base which is formed of two or several simple bases.

§ 333. The composite noun has a composite base which may be formed of:

(a) two or several semantically co-ordinated nominal bases: e.g., *viiratiiracaakacamkaL* 'courage, bravery and valour';

(b) two nominal bases, the foregoing base semantically qualifying the subsequent one or semantically depending on it: e.g., *marappommai* 'wodden doll', *marattuppaal* 'toddy', *munnamkaal* 'foreleg', *piTivaatakkaarappeN* 'stubborn woman', *irutalai* 'two ends', *peruvilai* 'high price', *perumpoy* 'big lie', *peruntunpam* 'great sorrow', *perunhcumai* 'heavy burden', *perumkunRu* 'big hill', *peeruNmai* 'great truth';

(c) a verbal stem and a nominal base, the former semantically qualifying the latter; e.g., *kuTitaNNiir* 'drinking water', *azhukural* 'weeping voice', *celviruntu* 'going guest', *varuviruntu* 'coming guest', *ceynnanRu* 'rendered boon';

(d) a nominal base and a verbal stem, the former semantically depending on the latter; e.g., *coompeeRi* 'sluggard', *marantinni* 'arboreal pest', *payamkoLLi* 'coward', *uTalurukki* 'wasting disease', *palakkutuukki* 'palanquin bearer', *toTainaTumki* 'he whose legs tremble', *niirmuuzhki* 'submarine', *pazhamaivirumpi* 'old-timer';

(e) an adjective and a personal pronoun of the 3rd person (in Modern Tamil); e.g., *nallavan* 'a good man' (cf. *nalla* 'good' and *avan* 'he'), *ciRiyavaL* 'a short woman' *(cf. ciRiya* 'short' and *avaL* 'she'), *periyavar(kaL)* 'adults' [cf. *periya* 'big' and *avar(kaL)* 'they'], *nallatu* 'a good object' (cf. *nalla* 'good' and *atu* 'it'), *ariyavai* 'dear things' (cf. *ariya* 'dear' and *avai* 'they').

There is a tendency in Modern Tamil to disjoint composite nouns with basees of di- and polysyllabic neuter nouns in *-am* as their initial component and, getting such bases lexicalized, to treat them as separate words, viz., adjectives; e.g., *anta ayookkiyac cuntaram (RC,227)* 'this worthless Sundaram', *vipariita vaazhvu (RV, 7)* 'a strange life', *conta makan (PMC, 184)* 'her [own] son', *mutalaaLittuvap poruLiyal (J, 8.3.81, 1)* 'the capitalist economy', *naaTaaLumanRa uRuppinarkaL (J, 8.3.81, 1)* 'members of parliament'. Nevertheless such bases remain distinct from true adjectives and cannot be regarded as fully formed free words.

§ 334. The composite verb has a composite stem which may be formed of:

(a) a nominal base and a verbal stem, the former semantically depending on the latter; e.g., *palappaTuttal* 'to strengthen';

(b) two semantically connected verbal stems; e.g., *eeRpaTutal* 'to arise', *toLLaaTutal* 'to grow weak', *pootarutal* 'to pass', *maRakkaTittal* 'to make [one] forget'.

§335. In Classical Tamil composite verbs with stems formed of the primary stem of any verb and the negative stem *al-* 'to be not', *il-* 'not to be', 'to be unavailable' are very much in use. Composite verbs of this type express negation of the action denoted by the initial element of the composite stem. For iunstance: *pookam veeNTileen (T, 5, 72)* 'I don't want the heavenly bliss'; *ennen Ranhcalam yaamee (P, 397)* 'We are not afraid of anything'.

Apart from the indicative mood composite verbs with *al-* have forms of the imperative and the optative moods, as well as those of the supine; e.g., *enal* 'don't say', *paaTanmin* 'don't sing', *maRavaRka* 'let them not forget', *iRaliyar* 'in order not to grow weak'. For instance: *payanilcol paaraaTTuvaanai makanenal makaTpataTi enal (K, 196)* 'Call not him a man who parades his empty words, call him the chaff of men'; *ivanaic cuLiyanmin (KR, 6, 17, 46)* 'Do not succumb to doubts'; *collaRka colliR payanilaac col (K, 200)* 'Let him not speak if he speaks useless words'; *uurnukat tiRaaliyaroo perumanin Raanai (PTP, 40)* 'O lord, may not your troops waver on the battle-field'.

The alternations *a / aa(a), a / ee* frequently take place in the imperative of the verb *al-* 'to be not' when it forms part of such composite verbs; e.g., *azhal / azhaa(a)l* 'do not weep', *karaval / karaveel* 'do not conceal', *pukanmin / pukeenmin* 'do not enter', etc. For instance: *nanRi maRaveel (AC, 21)* 'Forget not good done'; *ciiRiyaazh ezhaaal vallai aayinum tozhaaal (NT, 380)* 'Although thou art strong in playing the small lute, don't sing praises'; *enaikkaaNa nakaanmin (KT, 145)* Do not laugh [looking] at me'.

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of inflectional suffixes and increments *

*Numbers refer to paragraphs.

ABBREVIATIONS

A - *akanaanuuRu.* cennai, 1955-1957
AC - *[auvaiyaar.] aatticuuti.* cennai, 1957
ACK - aNNaaturai c.n. *ciRu kataikaL.* tirucci, 1951
Ai - *aimkunuuRu.* cennai, 1949
AI - aaRumukanaavalar. *ilakkaNac curukkam.* cennai, 1957
AK - azhakiricaami ku. *kataikaL.* cennai, 1952
AKP - aNNaaturai ci.en. *kumaastaavin peN.* koovai, 1955
Am - *ampikai (ciRukatait tokuti).* cennai, 1946
AN - akilan. *nenhcin alaikaL.* cennai, 1955
ANN - *"aNNaa".* cennai
AP - aNNaaturai c.n. *paarvati, pi.ee.* cennai, 1957
ATP - azhakiricaami ku. *tavappayan.* cennai, 1956
Ar - *"aaraaycci"*, malar 3, itazh 3.tirunelveeli, 1973
AR - aNNaaturai c.n. *ramkoon raataa.* cennai, 1954
AVn - *"aananta vikaTan".* cennai
B - paaratiyaar. *kavitaikaL.* cennai,1958
BCP - paalakirushNan pi.i. *ciRanta paiyan.* cennai, 1961
BDK - paaratitaacan. *kavitaikaL.* cennai, 1955-1958
BDKa - paaratitaacan.*kataikaL.* cennai, 1955
BEN - paalakirushNan pi.i. *eemaanta naaykkuTTI.* cennai, 1961
BK - paaratiyaar *kataikaL.* cennai, 1957
BKa - paaratiyaar. *kaTTuraikal.* maturai, 1956
BKP - paalakirushNan pi.i. *kaRuppup puunai.* cennai, 1961
BN - cuttaananta paaratiyaar. *naan kaNTa rashyaa.* putukkooTTai, 1955
BNK - *paarata naaTTuk kiraamiyak kataikaL.* Tilli, 1957
C-1 - *"citraa".* cennai, 1955, No. 1
C-2 - *"citraa".* cennai, 1955, No. 2
CC - cemkatirc celvan. *eerooTTi makaL.*- "cemmalar" maturai, 1975, malar 2, itazh 4
CP - iLamkoovaTikaL. *cilappatikaaram.* cennai, 1955
D - *naalaayira tiivya pirapantam.* mataraas, 1912
DN - *tiraaviTa naaTTuk kataikaL.* cennai,1958
F - *J.P. Fabricius's Tamil and English Dictionary.* 4th ed., Tranquebar, 1972
I - [aracakeecari.] *irakuvamicam.* yaazhppaaNam, 1887
IP - innaaci cuu.*peski aTikaLatu caturakaraati.* Ph.D. thesis. St. Xavier's College, Palavamkottai, 1976

Ti - maaNikkavaacakacuvaamikaL. *tirukkoovaiyaar.* cennai, 1913

TL - *Tamil Lexicon.* Published under the authority of the University of Madras. Volumes 1-6, suppl. Madras, 1924-1939

TP - *tolkaappiyam. poruLatikaaram.* naccinaarkkiniyaar urai. cennai, 1955-1959

TPK - *tennaaTTup pazhamkataikaL.* 1-6 paakamkaL. cennai, 1957-1958

TM - tirumuular. *tirumantiram.* shriivaikuNTam, 1956

TPM - teecikavinaayakam piLLai ci. *malarum maalaiyum.* cennai, 1967

TPV - tuuran pe. *piLLai varam.* cennai, s.a.

TS - *tolkaappiyam. collatikaaram.* ceenaavaraiyam. cennai, 1956

TU - tuuran pe. *urimaip peN.* cennai, 1952

TV - paranhcooti munivar. *tiruviLaiyaaTal puraaNam.* cennai, 1937

TVM - [nammaazhvaar.] *tiruvaaymozhi.* cennai, 1956

U - [ulakanaatar.] *ulakaniiti.* cennai, 1957

UA - *"ulaka araciyal".* cennai

V - varataraacan muu. *kaLLoo kaaviyamoo.* cennai, 1956

Va - varataraacan muu. *kuRippuvinai.* - "Tamil Culture", vol.8, Madras, 1959

Vai - vaiyaapurippiLLai es. *ciRukatai manhcari,* cennai, 1958

VE - varataraacan muu. *ezhuttin katai.* cennai, 1957

VK - varataraacan muu. *kayamai.* cennai, 1956

VKa - vallikkaNNan. *kataikaL.* cennai, 1954

VKK - vintan. *kataikaL.* peNNaaTam, 1956

VM - varataraacan muu. *mozhippaRRu.* cennai, 1958

VN - vallikkaNNan. *nanRi.* - "caanti", cennai, 1.7.1975

VNM - varataraacan muu. *nenhcil oru muL.* cennai, 1956

VNP - varataraacan muu. *naaTTup paRRu.* cennai, 1957

VP - vintan. *paalum paavaiyum.* cennai, 1956

VS - vintan.. *camutaya virooti.* cennai, 1956

VTM - vaanamaamalai naa. *tamizhnaaTTin mozhippiraccinai.* cennai, 1965

acc - accusative
adj. - adjective
coll. - colloquial
com. - comitative
cond. - conditional
dat. - dative
dial. - dialect
east. - eastern
epic. - spicene
excl. - exclusive
f(em). - feminine
fut. - future
gen. - genitive
imp. - imperative
incl. - inclusive
incr. - increment
inf. - infinitive
instr. - instrumental
loc. - locative
m(asc). - masculine
n(eu). - neuter
neg. - negative
nom. - nominative
opt. - optative
part. - participial
pers. - person
pl. - plural
pple - participle
pres. - present
sg. - singular
SL - Sri Lanka
suff. - suffix
sup. - supine
v. - verbal

SUBJECT INDEX

—o—

CORRIGENDA

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20	14	under-side	lower side
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33	9	*muukan*	*muukkan*
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33	17	deer-skin	deerskin
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236	32	charge	change

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239	6	ndependence	independence
239	29	Where	where
244	29	*ceydtapootu*	*ceytapootu*
246	3	*muyanRaal*	*muyanRaaL*
247	9	*eeno*	*eenoo*
249	5	*poovirukkaarum-kaLaam*	*pooyirukkaarum-kaLaam*
251	6	*uTarkinpam*	*uTaRkinpam*
251	21	*knoNTu*	*koNTu*
252	10	*iiTiir*	*tiTiir*
253	18	*zuttukkoNTu*	*izhuttukkoNTu*
254	1	*veeruai*	*veervai*
255	21	*kiikkin^{g}u*	*kiikkin^{g}nu*
256	9	shoul	should
260	25	*paaTTim-*	*paaTTi-*
264	34	*vintikaLul*	*vintaikaLuL*
278	21	Design	Deign
280	2	*kuuppiTuvaann*	*kuuppiTuvaan*
283	25	*emkaLammavum*	*emkaL ammaavum*
285	16	unmber	number
286	19	take take	take
288	14	*kuzhanta*	*kuzhantai*
289	26	*PooTappTum*	*pooTappaTum*
290	33	*maaRural*	*maaRutal*
291	18	*kumaastaakkaaL*	*kumaastaakkaL*
296	6	*cikkallkaL*	*cikkalkaL*
296	6	*tarappTTuLLana*	*tarappaTTuLLana*
296	10	*atik*	*ataik*
297	27	*avanik*	*avanaik*
297	32	*ceyvataaRiyaatu*	*ceyvataRiyaatu*
298	1	*cinnatuari*	*chinnaturai*
299	6	*VaaLiyaakat*	*vaaLi vaaLiyaakat*
299	18	*tiTirenRu*	*tiTiirenRu*
301	32	of	of the
303	7	*irntum*	*iruntum*

306	22	*koNtaaTap*	*koNTaaTap*
306	32	*kaNTittaaL*	*kaNTupiTittaaL*
308	3	*carr*	*caar*
309	4	*vilTTuku*	*viiTTukku*
310	2	*kaTitamkaLiTaiyiniRu*	*kaTitamkaLiTaiyininRu*
310	3	*pooTTivil*	*pooTTiyil*
312	3	participal	participle
312	13	*iruntau*	*iruntatu*
319	29	infinite *aaku*	infinitive *aaka*
320	4	*nokkin*	*nookkin*
320	7	eatsnien	eats nine
320	8	*collap*	*collap*
320	12	*kaiyuilee*	*kaiyilee*
320	27	partciple	participle
320	30	*viTual*	*viTutal*
320	32	*anupi*	*anuppi*
323	12	*tanaakap*	*taanaakap*
326	36	Bhrati's	Bharati's
328	18	Word order inversion	Word order. Inversion
329	22	*tinnunum*	*tinninum*
330	32	*nacuppuNkan*	*nacuppuNkaN*
335	9	*maaTi*	*maaTTi*
335	13	our	out
336	3	*pooTu*	*pooTu pooTTaan*
337	19	*irututu*	*iruntatu*
338	30	goint	going
339	6	word?'	word!';
339	12	woreeis	worries
339	24	Maju's	Manju's
341	30	villages	villagers
341	*last*	*itarku*	*itaRku*
342	11	*artirushTam*	*atirushTam*
345	34	*evarkaL*	*ivarkaL*
345	*last*	*of speaking*	*or speaking*
347	25	*musha vellaip*	*muzha veLLaip*
350	2	I	you
350	13	breek	break
350	23	*avaLiTan*	*avaLiTam*
350	26	friend-like	fiend-like
351	27	*with*	*with the*
351	*last*	*kaarooTTiyam*	*kaarooTTiyum*

352	14	*eNNa*	*eNNaa*
353	30	wodden	wooden
361	4	*aimkunuuRu*	*aimkuRunuuRu*
367	9	spicene	epicene

Translated by the author from the text of the 2nd Russian edition.